


# GEMS OF INSPIRATION

A Collection of Sublime Thoughts

BY MODERN PROPHETS



COMPILED BY J. R. EARDLEY



SAN FRANCISCO, CAL.

JOSEPH A. DOVE, PRINTER

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## P R E F A C E .

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The issuance of the present volume has long since been deemed a necessity by those who have embraced the teachings it contains ; and we humbly pray that the articles and communications which have been culled from a large number in our possession, and compiled herein, may fill that necessity.

We humbly desire that the spiritual gems presented may prove a source of consolation, of comfort, of guidance, of spiritual strength and inspiration to all believers in the Fulness of the Gospel of our Lord Jesus Christ ; these attainments being the object sought in their compilation.

We also sincerely trust that deep-rooted errors and calumnies against a persecuted and innocent people may be vanquished and supplanted by the Truth as herein contained, and that it may find a lodgement in fruitful heart-soil, bringing forth a hundred-fold among the honest seekers after the kingdom of God.

It is with pleasure that we launch the little volume upon the sea of religious thought, with full confidence that its pages will give pleasure and profit to a faithful perusal.





# A Short History of the Morrisites;

## Their Rise, Progress, Persecutions and Dispersion by the Mormon Church.

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“Truth is eclipsed often, and it sets for a night; but never is it turned aside from its eternal path.”—*Ware*.

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In compiling this little volume of matter pertaining to the faith of the followers of Joseph Morris, prophet, seer and revelator, it is deemed necessary that an authentic statement be published, in order that the minds of men may be disabused of the fallacies which have been so industriously promulgated against them by their enemies, and that the history of that bloody crime perpetrated by the Mormon Church against a truth-loving and truth-seeking community may be perpetuated to serve as an ensample of what depths of degradation and hellishness a church can descend to when devoid of the spirit of truth and wholly controlled by a lust for power, and freedom from the restraints imposed by law and civilization. Because, forsooth, Daniel has foretold of a kingdom of power and conquest over the kingdoms of earth in the latter days, the Mormon Church has ever sought to establish itself as that kingdom, and the result has been, on their part, a persistent and continued effort to override all other authority, especially that of the United States. And although professing to be led by revelation, through the Prophet Joseph Smith, they ignore those revelations when coming in opposition to their plans of self-aggrandizement and self-righteousness. In those revelations it is declared that “Not at any time have I given unto you a law which was temporal \* \*.” And again: “Let no man break the laws of the land; for he that keepeth the

laws of God, hath no need to break the laws of the land ; wherefore, be subject to the powers that be *until He reigns* whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from My hand, are the *laws of the Church, and in this light ye shall hold them forth. Behold, here is wisdom.*"

The history of that Church has been in violation of these declarations since the days of Nauvoo up to the present time, until the strong arm of the United States government intervened and compelled a partial recognition of its superiority as a temporal power.

The apostacy of the Church from the divine principles and teachings, which characterized it in its early history, is frequently foreshadowed in the warnings contained in many of the revelations published in the Doctrine and Covenants.

As early as 1832, it was declared that "the whole Church was under condemnation," "because of unbelief, and because you have treated lightly the things you have received," "and they shall remain under this condemnation until they repent and remember the New Covenant, even the Book of Mormon, and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom ; otherwise, there remaineth a scourge and a judgment to be poured out upon the children of Zion ; for shall the children of the kingdom pollute my holy land ? Verily, I say unto you, nay." The Book of Mormon, herein alluded to, forbids the practice of polygamy in the plainest language, and obedience to the laws of the land is strictly enjoined upon all ; and yet, with what tenacity has that Church adhered to that practice, suffering imprisonment, and the loss of business, and separation from home, while they wandered as fugitives from the face of the law and its officers. Surely, the scourge and judgment pronounced against the transgressors have been fulfilled upon their heads until they were impelled by "manifesto" to cease the further celebration of polygamous mar-

riages, and to finally acknowledge the superiority of the law of the land over the *professed* commands of the Almighty as set forth in the "revelation" commanding the practice of polygamy; a living testimony to all the world that God has not enjoined upon the Church the observance of any law or practice antagonistic to the law of the land.

In the Doctrine and Covenants we are informed that "the works, and the designs, and the purposes of God, can not be frustrated, neither can they come to naught; for God doth not walk in crooked paths, neither doth He vary from that which He hath said; therefore, His paths are straight, and His course is one eternal round." Judging the outcome of polygamy by this declaration, we are compelled to acknowledge that it has for its inception and practice the lusts of the flesh, the carnal, sensual desires of the ungodly professor; and that the Almighty, in nowise, has been the author of it; that it is a man-made institution, and hence, had to succumb to a carnal law, to a superior force.

If we trace the history of the Church and its drivings and persecutions, we are impressed with the solemn truth that they were brought upon themselves, by their own wickedness, as a result of their own evil doings for their apostacy from the truth, and the substitution of doctrines, and teachings, and practices, which are clearly the inspiration of the evil one. The leaders of the Church were condemned by the Almighty (see Revelation to Thomas B. Marsh and the Twelve Apostles, 1837) as hypocrites, and apostates, and blasphemers "against me in the midst of my house, saith the Lord," and He decrees a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation" upon them before it shall be visited upon the rest of mankind. But in His infinite mercy, He does not wholly cast them off; for *after* their temptations and much tribulations" He promises to "feel after them." He seems to relinquish His claims upon them as His ministry until they shall have been chastised for their unfaithfulness. He withdraws Himself from them until they



shall have had an opportunity to humble themselves and return to their true allegiance. In the meantime, His wrath is kindled against them, and their persecutions increase, and they are driven from their homes by their enemies, until finally their prophet and leader is slain and the Church is compelled to abandon the unfinished temple in Nauvoo, and the saints their homes and all that was near and dear to them, and flee into the mountains. But the promises that after their "tribulations, I, the Lord, will feel after them; and if (at that time) they harden not their hearts, and stiffen not their necks against me, *they shall be converted, and I will heal them.*" Plainly demonstrating that the Almighty regarded these leaders as apostates and transgressors needing conversion, and spiritually sick, and full of disease. It will be noted that this promise was made solely to the "twelve apostles" through their President, then Thomas B. Marsh, and we must therefore look for a literal fulfillment of it as time advances and the Almighty sets His hand again to bring about His purposes in connection with the establishment of His kingdom upon earth; for, in many instances, He has foreshadowed the coming of another and *greater* prophet than Joseph Smith, who should be "mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth should utter words, eternal words; while his bowels shall be a fountain of truth to *set in order the house of God*, and to arrange by lot the inheritance of the saints, whose names are found enrolled in the Book of the Law of God." It is evident that when the Prophet Joseph Smith wrote the foregoing, he was writing of one who should be raised after him, and who should be superior to himself, charged with the setting "in order the house of God," and, therefore, having greater light and knowledge to accomplish the task to which he was appointed,—"*his bowels shall be a fountain of truth.*"

The leaders of the Church have ever been jealous of their authority and positions in the Church, and have visited with dire vengeance any attempts to interfere with their preroga-

tives by any claimant upon their faith and acceptance as a servant of the Lord. They have determined that God shall not interfere with them; that if He has ought to say to the Church, it shall be through them, and them alone; forgetting that when His servants go astray, it has always been His course of procedure to raise up other messengers to deliver His mind and will to them, and call them to repentance and a forsaking of their transgressions. "God doeth nothing but He revealeth it to His servants, the prophets;" hence, when the time had arrived for the "feeling after" His servants, He raised up His servant in the person of Joseph Morris, and through him He called upon those apostate servants to cease their iniquities and corrupt doings.

Joseph Morris was born in Cheshire, England, on December 15th, 1824, of poor and respectable parents, and was under the necessity of laboring for a living from his early youth, and therefore had few privileges of obtaining an education. He was religiously inclined, and the spirit of God seemed to attend him and pervade his whole being while he grew up to manhood. At the age of twenty-three years he was baptized, and became a member of the Duckinfield Branch of the Mormon Church in England, and shortly afterwards emigrated to America, and became a resident of St. Louis, Missouri. Here he was employed as a fireman on a steamboat for about two years. While thus engaged, he received many visions and spiritual inspirations concerning the great principles which afterwards became incorporated in the science of the Fulness of the Gospel of our Lord Jesus Christ, as revealed through him in the "Rounds of Eternity." He left St. Louis and removed to Pittsburg, Pennsylvania, and became identified with the Church in that city, and as the spirit continued to manifest itself to him in visions and revelations, he made known to the saints some of its workings with him, which caused distrust and doubt to arise as to the source from which they sprang. But as they were fully supported by the Doctrine and Covenants and the Scriptures, many of the saints accepted

them as divine truth, and he was finally induced to accept the presidency of the Branch. However, his chief desire being to "gather with the saints to Zion," and being impelled by the spirit, he found an opportunity of joining a company of emigrants bound for Utah. He resigned his office, and together with his wife and child, he started on his journey, arriving in Salt Lake City in the fall of 1853.

The burden of his approaching mission seemed to grow upon him daily, and he never missed an opportunity of telling his associates of the wonderful things he was receiving by the gift of the spirit. The enemy of souls was already on his track, inciting ridicule and hatred in the minds of the saints against him, because of these spiritual manifestations; notwithstanding one of their chief doctrines was the "necessity of the gifts of the spirit following the believers." But since coming to "Zion," they have been educated to accept no visions, no spiritual manifestations, save those coming through "the living oracles of the Church." A few months after his arrival, he moved from Salt Lake City to San Pete, and here again he began to declare the wonderful principles and to denounce the errors and corruptions which were destroying the spiritual life of the Church. His reputation as an opposer of the Church, a fault-finder, a religious fanatic, spread more and more, and the bishop attempted to close his mouth, but failing to do so, began to persecute and denounce him, and finally set his wife against him, causing her to cast him off. He returned to Salt Lake City destitute of all his earthly possessions, and of his family, wounded in spirit, and disheartened from the ever-increasing abuse and calumny which was heaped upon him. He visited place after place seeking employment, and when he obtained it, in many instances he failed to receive his wages. In all of his temporal pursuits he seemed to be a failure. His mind was engaged on things above the daily routine of this life, and his whole being seemed to be out of harmony with his surroundings.

Early in the Spring of 1857 he moved south to Provo, and



there he married a Miss Elizabeth Jones ; but the same fierce, unrelenting persecution followed him, and she was “counseled” by the authorities to leave him. This was the year of the famous Church Reformation, when the entire Church, from president down, were rebaptized; a very palpable admission that she had been going wrong, and it was time for her to retrace her backslidden steps, and make a new start. But her history shows that it was a “reformation” in name only, as she still persisted in disobeying the laws of the land, in the practice of polyamy, and “other corrupt doctrines,” and in rebellion against the Government of the United States. It was rather an attempt on the part of the leaders of the Church to strengthen their hold upon the confidence, faith and obedience of the saints, and to overawe them with a sense of their importance and greatness as “servants of God.”

Here the subject of our narrative was appointed to the office of ward teacher—a very important office in the system of espionage practiced in Utah—an individual who is authorized to enter the abodes of the saints, and learn of their disaffections and signs of apostacy, and make reports to the bishop and his council, for their consideration and action ; in reality, an official spy among the saints. The office originally imposed the duty of visiting and consoling the saints in their troubles and sickness, to pray with and counsel them, and otherwise exhort them to deeds of holiness and faithfulness in the cause of Christ. But since the wane of the spiritual life of the saints in Utah, their duties required them to guard the sanctity and reputation of the heads of the Church, and report all infractions of this requisition. Hence, Joseph Morris was not such a success in this office as they desired. He would teach the saints the pure principles of truth, and impress upon them their allegiance and duties to their divine Savior ; but he abhorred man-worship ; he held that the president was in duty bound to observe the counsels of the Almighty as much as the most humble saint, and that only while doing so was he entitled to the respect and obedience of the saints. He was a



firm believer in the declaration,—“Cursed be the man who putteth his trust in the arm of flesh ;” and he failed not to teach the same among the saints. He also taught them many of the principles revealed to him, and which condemned many of the teachings and practices among the saints, and it was found necessary by the bishop to curtail his opportunities of mixing with the saints, and he was finally prohibited from speaking to them.

It was here that he received the appellation of “Praying Joe,” from his regular custom of repairing to some sheltered spot in the bushes, twice or thrice each day, to pray ; for **this** exercise was the source of much joy and comfort to him ; but it seemed to exasperate his persecutors, and they were not content without besmearing the spot where he was wont to kneel and pour forth his soul in agonizing prayer and supplication for his enemies. But he never resented these insults, but bore them meekly and patiently, hoping some day that their hearts would be touched by the same mellowing influences which had pervaded his soul since he first gave his heart to God and His services.

During these times it was difficult for him to get employment, and he consequently was compelled to dress in a manner that was humiliating to him, and which tended to encourage the disrespect and ridicule of his enforced associates, forgetting that the Master himself, whom they professed to serve, “had not where to lay His head.” It was on one of these days, when he was almost overwhelmed with grief at the circumstances which seemed to circumvent him, that he wrote his first official revelation.

From this time forward, the Almighty began to fulfill His promise made to the apostles, to “feel after them” through His messenger whom He had been preparing for this special mission. Joseph wrote letters to President Brigham Young and the twelve apostles personally, and on several occasions he sought private interviews with them, but was always treated in a disrespectful manner by them, and ordered away from

their houses. But he had a mission to fill, and he was not to be daunted in its prosecution, until the Lord commanded "it is enough."

We will now permit him to tell, in his own words, of his labors and sufferings while trying to carry out the counsels of the Almighty. It is a letter written by him from Weber, Utah, dated July 9th, 1861, to a Mr. George Leslie :

*Dear Brother* :—Having received information the other day, per Brother Joseph Astle, that you were desirous of hearing from me, I gladly avail myself of the first favorable opportunity to accede to your wishes.

Believing that you have heard a great many rumors with respect to my calling, and the course I am pursuing, and that in consequence of such rumors, your first and greatest anxiety will be to have some reliable information relating thereto, I propose giving you a brief detail of my experience, and pray that the spirit of truth may lead you to draw just and righteous conclusions therefrom.

In the Fall of 1857, a few months before the move South, I obtained a revelation of the mind and will of God concerning matters and things in this Territory ; and having been most shamefully—most cruelly abused by James C. Snow, who was then President of the Stake at Provo, I wrote him a lengthy letter, in which, by the aid of the Holy Ghost, I defended myself against the calumnies and misrepresentations of my enemies ; announced that I was called of God, and exposed the wickedness of that delusive spirit by which he was led, and by which he governed the people, and under the influence of which he took from me my wife, forced her to commit adultery with another man, robbed me of my character and stamped it with almost every crime of which he had any knowledge. After the return from the South, I received another revelation containing a knowledge of the Keys of the Priesthood, explaining the principles by which the Gods were exalted and governed, and by which all who obtain such power and glory must also become Gods. It also gives an explanation of those 144,000 whom John saw standing with Jesus upon Mount Zion, spoken of in the 14th chapter of Revelations. Since that time I have had continual visitations from the Lord, and have received and written to President Young from thirty to forty revelations and addresses.

The Lord having called me to be a prophet, seer and revelator to His Church, I wrote to President Young, and informed him thereof, requested him to bring the matter before the people, and thereby honor the word of the Lord. I also sent him the Keys of the Priesthood and other revelations at different times, in which, as well as in all the letters that I addressed to him, he was commanded to inform the people what the Lord was doing

and what he was about to do, and to stand up in the dignity and power of his calling, and make known the glad tidings to Israel that the Lord had raised up another prophet to redeem them from bondage, and take them back to their inheritances in Jackson County, Missouri, which place is the place of the inheritance of the saints of God.

For two years and a half I wrote to and labored with President Young in the most faithful manner, *revealing to none but to him and his immediate associates* the designs and purposes of the Almighty. During this time, I suffered trials and privations of various kinds, and often prayed the Lord to remove from me a burden that I seemed scarcely able to bear. My mind was wholly occupied with the things that the Lord had revealed to me, so much so, that I had no pleasure in conversation that did not relate to God and Godliness. I was a cipher among the people. If I was silent, I was looked upon and ridiculed as dull and stupid; if I spake, I spake that which occupied my whole attention, and was either derided as a fanatic, stigmatized as crazy, or treated as an impostor. Under such circumstances, with which I had to cope, from the date of my first visitation from the Lord to the time that I arrived in this place, I had no less than twenty-eight different homes, or rather stopping places, for I had no place of residence worthy the sacred name of home before I came here.

In the Fall of 1860, as I was going to Salt Lake City, to deliver two letters or addresses that I had written to President Young, I met Brother John Cook near the Warm Springs. We entered into conversation, in which I told him who and what I was, and what the Lord was about to do. He invited me to his house, which invitation I accepted after transacting my business in the City, and it has ever since been a home where I have been well cared for.

On my arrival here, I was introduced to John Cook's brother Richard, who was, at that time, bishop of this ward, to whom I unfolded the great and precious things which the Lord had revealed to me. After a few days spent in the careful and prayerful examination of the revelations I had received, and the doctrine embodied therein, he came to the conclusion that they were from heaven. Others began to investigate also, and their investigations likewise resulted in a conviction of the truth and divinity of my mission, and of the revelations which God had been pleased to give through me. In consequence of this, a notice was sent to Brother Cook by Wilford Woodruff stating that he and John Taylor would be at Weber on the 11th day of February, and would hold a meeting at eleven o'clock. The members of the Ward were notified, and a full meeting was the result. In this meeting seventeen individuals expressed themselves convinced that the Lord had raised me up as prophet, seer and revelator to his Church, and because they thus expressed themselves, they were "cut off" from the Church. This was the first time that I had been publicly proclaimed as



God's prophet, and W. Woodruff stood up and prophesied that my influence should from that time go down. Since that time, however, the spirit of the Lord has rested upon the people, and they have come from almost all parts of the Territory to inquire after these strange things that have so mysteriously been brought about.

On the third day of April, I received a revelation from the Lord commanding all who believed in my testimony and mission to be baptized into the Fulness of the Gospel, which I have been sent to restore. On the sixth day of April, the reorganization of the Church was commenced with six members, and the spirit of the Lord so rested upon the people that in one week—by the thirteenth of April—the Church numbered fifty-three members, and at the expiration of three months, it numbered upwards of two hundred souls. The gifts of the spirit are enjoyed, and our meetings are rendered peculiarly interesting by tongues, interpretation of tongues, prophesyings, and all the blessings which distinguished Mormonism from sectarianism in the Prophet Joseph Smith's day, and which now distinguishes those who have embraced the Gospel in its Fulness from their brethren around them who have only embraced it in part. Each of the prophets who have been before me taught the gospel in part only, because they only held the priesthood in part.

Joseph Smith, whom we all acknowledge was the greatest prophet that had ever lived up to his time (Moses excepted), received a revelation from the Lord on January 19th, 1841 (Sec. 10, par. 10, Doctrine and Covenants), wherein the Lord says: "There is not a place found on earth that he may come and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood." The Lord has reference in this place to the temple that was to have been built, and you will observe that it was not built during Joseph's lifetime. The fulness of the priesthood remained to be given; but it was not Joseph's prerogative to possess it. It was to be reserved for that prophet who should arise after Joseph's day, and to whom reference is made in Doctrine and Covenants, Sec. 51, par. 3; Sec. 101, par. 3; Bible—Deut. 18:17-20; Acts 3:22-23; Second Book of Nephi, chap. 2, pars. 2 and 3; Times and Seasons, page 673.

The seventh seal is now opened, and great and important things are about to transpire, as you will perceive from the prophecy given by the spirit December 21, 1860. Besides this prophecy there have been a great number of revelations given, wherein the Lord speaks of the great and marvelous works that he is about to perform, which, for the power that shall be manifested in the deliverance and salvation of the righteous, and the destruction of the wicked, has never found a precedent. You will, however, readily perceive, that to bring about such a state of things, there needs to be a perfect establishment of the priesthood after the heavenly order. This is being done under the Fulness of the Gospel. There are but two

priesthoods, and the officers of each order are independent in their own sphere, and all are called to office according to their birthright. The high priesthood consists of the first presidency of the Church, viz. : the prophet and his two counselors, twenty-four apostles, and the quorum of high priests ; this completes the high priesthood. The lesser priesthood is comprised of bishops and Aaronic priests. The bishops are the firstborn sons of Adam ; the Aaronic priests are their younger brothers. The members of the high priesthood are sons of the Gods of other worlds, even as Jesus was the Son of the Eternal Father.

There is much more that might be said upon these matters, but it could be conveyed to you much better verbally than in writing ; and being desirous that you should understand these things, I hereby tender to you and to all the honest in heart in the region of country where you dwell, and everywhere else, an invitation to come here and spend a few days in the investigation of these things, and your time will not be misspent.

Please accept my kind regards, and tender the same to your family.

\* \* Give my best love to my dear child, of whose health and prosperity I would be glad to hear, and whom I would very much like to see.

\* \* Believe me to remain

Your friend and well-wisher,

*Joseph Morris.*

After having spent some two years and a half in exhorting the leaders to return to the old paths, and making known to them the glorious principles revealed to him, and seeing no evidence of their acceptance of the message, he was deeply depressed in spirit, and he cried unto the Lord for succor and help, and on December 11th, 1860, he wrote the following letter and revelation to President Young :

*Dear Sir :* -I have waited with great patience, fully expecting that you would open the way for me ; but I have waited in vain. I am therefore compelled to come up to you, whether the way is open or not. I have visited a few of the homes of the Twelve, and I must acknowledge that I have never been satisfied with the spirit which they have manifested towards me. I never wished them to believe and practice anything but the truth. This the Lord requires of them, if he requires anything at all. But I suppose it is I that am in the way. If I had been some great lawyer or doctor who could have drawn a large train after him by flattery, I should have

been better received by some ; but as it is, I am so small that some people scarcely see me at all. I hope and trust to the Lord that I shall never see the day when the wealth and splendor of this world will twine around my heart and blind my eyes so that I cannot see, and thereby lead me to neglect my duty as a servant of God. If the kingdom of God is worth anything at all to me, it is worth everything. I would rather stem the current of evil that exists in this wide world singly and alone, than I would be surrounded by a number of half-hearted men, neither hot nor cold, neither friends to the Lord nor friends to the devil. \* \* \* And now hear the word of the Lord : Behold ! I speak unto you, O, ye rebellious shepherds of my flock, through Mine Only Begotten Son, and I say unto you that mercy has had its claim upon you, and justice will now take its place. I have pleaded with you, and advised you, and rebuked you for your sins, and now I have sent My servant Joseph up to you for the last time, and if you will open the way for him, it will be well with you ; but if you do not, I will cut off both you and your seed ; for I am the Lord, and I do despise the rebellious ; but I love those that are humble. I add no more. I am He whose word is quick and powerful, sharper than a two-edged sword, even the Eternal Father, the Father of Jesus Christ. Even so. Amen and Amen.

It is needless to say that this message met with a like treatment as the former ones, and the Lord finally commanded him to trouble them no more ; that He had rejected those false shepherds, and utterly cast them off. They had proven themselves unworthy and proud of heart ; they had hardened their hearts and stiffened their necks against Him ; they had rejected His offers of mercy and the blessings of the Fulness of the Gospel, and they had treated His servant as dung under their feet, and therefore had forfeited all right and title to be called His servants. He must now take an independent stand, and prepare himself for an active mission to unfold unto the believers who come unto him the mind and will of the Lord ; to go forth, and He would lead him to the accomplishment of His purposes. It was in obedience to these instructions that he left Slatersville, in Weber County, where he had been residing for some months, and where he had made some warm friends, to go to Salt Lake City, not knowing what he was going to do there. He started on foot, carrying a small bundle with him.



Feeling tired and footsore, he sat himself down to rest by the wayside. Presently he saw a man approaching with a team. The spirit impressed him to speak to this man, which he did when he came up to him. This was John Cook, the brother of Bishop Richard Cook. This was the starting point of his mission to the people, and from this circumstance was he enabled to build up a Church, and finish his mission pertaining to the foreshadowing of the kingdom of God, yet future.

As stated by Joseph Morris in his letter to Mr. Leslie, both these brethren, after due examination and strict investigation, accepted his claims, and gave him a home with them. It soon became known that a new prophet had arisen, and people began to flock to the bishop's house to see him and listen to his teachings.

Another of the noted characters in the history of the mission, who early became one of Joseph's supporters, was John Parson, who was then living up Weber cañon, a few miles distant. As related by Joseph, it was in the month of February, 1861, that Apostles Woodruff and Taylor were sent to Weber by President Young to investigate the doings of these brethren, and to take action against them.

These Church delegates held their court of enquiry in the meeting-house in the center of the square, at "Fort" or South Weber. This square had once been surrounded by a mud wall, as a protection from Indians of the few inhabitants living within the walls; but only portions of this wall were standing at this time. The meeting-house was crowded to its full capacity, the faithful Mormons flocking to see what was to be the fate of these "apostates from Brother Brigham." The investigation commenced by demanding whether there was a man in the ward who professed to be a prophet? and whether there were any individuals who accepted him and professed faith in his claims? The Mormons were astonished and confounded when seventeen believers, with Bishop Cook at their head, arose and declared that they would enjoy and defend the right of conscience by adhering to their new faith, though



it should bring upon them the most bitter persecution and the loss of their lives. An old man named Watts (a Mormon) arose, and in an inflammatory speech recommended that the adherents of the new prophet should be "cut off under the chin," and laid away in the brush, at the same time accompanying his words with a motion of the hand, drawing it across his throat. This, he said, was what ought to be done, according to his understanding of the laws of the Church. After some further discussion, in which Watts was boldly rebuked by Cook for the utterance of such statements, the question was put to the parties on trial whether they believed that Brigham Young was a prophet, seer, and revelator. They all answered in the negative. Mr. Taylor testified that he knew Brigham to be such, and said those who believed to the contrary must be excommunicated from the Church. They were then "cut off" from the Church, and "turned over to the buffetings of Satan," in the usual manner of the Church. It will be noticed that the right of Brigham to preside over the Church as president, was not questioned by Joseph Morris or his followers. They simply did not accept him as a prophet, seer and revelator. This official action on the part of these apostles was intended as a quietus upon any further spread of sedition among the saints. But it only served to increase the interest and excite the curiosity of the inhabitants of the Territory; and although the anathemas of the Church were pronounced against any who should go to see the new prophet, they came from every adjoining settlement, so that the brethren had all they could possibly do in instructing them in the grand principles, and explaining the "Diagram."

On the 6th day of April, 1861, the new Church was launched with six members, who were baptized in the Weber River. From this time the people came from every part of the Territory, some leaving their farms and homes with the intention of casting their lot with the new mission, having, as they said, received visions and dreams about the new prophet, so that they came full of faith and zeal, but lacking knowledge of the

new doctrines. And thus the numbers increased daily, and it appeared to the believers like a miracle that so many should come intending to embrace the faith without having heard a single sermon from the lips of a living individual.

It was contemplated by the prophet to send out missionaries, but the word of the Lord came : " I do not require any preaching at your hands. I will do the preaching, and I will influence those to come here whom I want," and this was truly, and in a remarkable manner, fulfilled beyond the expectations of the prophet. Scores of people came testifying that a mysterious influence had seized upon them, and they could get no rest, day nor night, until they came and investigated for themselves ; and it became a household word among the Mormons, " If you go up there, you are sure to be caught."

Regular meetings were held three times on Sundays and several week nights, either to preach the gospel or to testify of their faith, and these were usually attended by many of the Mormons, and sometimes by agents of President Young, whom he sent from Salt Lake City to spy out what was being said and done among the people. Frequently, these secret agents would want to converse with the prophet, and they would ply him with questions on the history of the Mormon Church and its accepted doctrines, with a view to entangle him and confuse him before the spectators ; but they would always retire, themselves being worse confounded.

In three months after the organization of the Church, it numbered three hundred souls, and still they came, while the Almighty continued to pour out of His spirit among the believers, so that the gifts and blessings of the spirit were enjoyed in the saints' meetings to a remarkable degree.

The prophet scarcely saw a day without writing a revelation on doctrine, and to guide the people in their daily conduct. They were required to lay aside all kinds of labor, except such as was absolutely necessary for their daily conveniences, and to live in common. Every believer was instructed to consecrate all his property to the Church—his surplus clothing,

and whatever the Lord had blessed him with, except his wife and children—so that all fared alike in their mode of living. A bishop was appointed to take charge of consecrated property, and from it he supplied the wants of the people.

From the bishop's accounts we learn that there was consecrated to the Church property to the amount of \$167,622.54, and private donations to the poor amounting to \$7,306.16. Thus the saints were bound together as one family, having made a covenant with the Lord by sacrifice. It was by this consecration that the entire Weber camp were enabled to live until the time of their dispersion came. It was particularly enjoined upon all to become thoroughly acquainted with the principles revealed from day to day, and for this purpose daily meetings were appointed for their study and explanation, as the time would soon come when they would not enjoy this privilege.

But the believers during these times were not without their trials and perplexities. It was not smooth sailing with them by any means, for their enemies were constantly seeking opportunities to annoy them and to break them up and scatter them. Among other property consecrated and turned over to the bishop were horses and milch cows which were daily turned out on the range adjoining the camp, the cows being brought into camp in the evening. Unprincipled scoundrels on horseback, calling themselves saints, were in the habit of riding over the range, and when they saw these horses and cows, would steal them and take them away. These occurrences became so frequent that a watch was placed over them, and one of the thieves was caught in the nefarious business. With a desire to put a stop to this misappropriation of our property, a complaint was made to Bishop Chauncey West who was acting Justice of the Peace for Ogden Township. He very complacently informed the complainants that he could do nothing for them; that "there was no law for apostates." They, therefore, were compelled to return to the camp without justice, and it became necessary to appoint herders to



watch the stock and protect it from the grasp of these roving thieves.

It soon became apparent that a combined effort on the part of the Church authorities was to be made to scatter the people, to rob them of their means of sustenance, and thus reduce them to a condition of starvation. It has been urged by some that the Church authorities had no part or lot in the persecution of the Morrisites ; but it must be remembered that Brigham Young was acting Governor of the Territory during this time, and that all the officers of the law were officers of the Church, and that there were no Gentiles to speak of in Utah in those early times. So that although the law and its officers were made responsible for the persecutions, it was, in fact, under the instructions of the leaders of the Church that the plans for their undoing were devised and carried out.

One day a noted Mormon guerilla, by the name of Sol Smith, famous from his having burned up and destroyed the commissary train of General Johnson's army in Echo cañon in 1857, arrived in our camp, bearing a citation from the county seat, which was the City of Farmington, to each and all able-bodied men over the age of twenty-one years, to appear at that place, on a day named, for the purpose of training with the militia. It was immediately recognized as a deep-laid plan of the enemy to get some hold upon the people, having a shadow of law, whereby a failure to appear could be punished by them. For there was no militia company or organization except the Mormon soldiers, volunteers, who opposed the army of the United States under General Johnson, when they sought to enter Salt Lake valley in 1857, and the idea of training as militia was acknowledged by many of them to be a new one, apparently devised to bring trouble upon the Morrisites. The summons was received from the said Smith, and subsequently considered, and by investigation it was discovered that aliens were exempt from training under the law, and that the fine imposed upon delinquents was only three dollars. As the entire camp, with one or two exceptions, were aliens and for-

eigners, it was decided that no notice should be paid to the summons,—that none of the brethren should go to Farmington on the day appointed.

In a few days afterward, the aforesaid Smith again appeared upon the scene in company with some others, armed with executions against a number of the Morrisites who were known to them as owners of horses and cattle, and levied upon them in sums of fifty dollars and over. They seized the best animals they could find, and drove them down to Farmington. In a few days they would repeat the programme with a new set of names and a gradual increase of the amounts demanded, some sixty dollars and some as high as seventy-five dollars.

For some weeks there was no resistance to this systematic robbery of the people, until Smith on one of his visits espied a very valuable horse belonging to one David Parks and his brothers. Smith notified Parks that on his next visit he wanted that horse. He had taken a liking for the horse and must have him. Parks informed Smith that he could never have that horse, and, moreover than that he had taken the last hoof out of camp that he would be permitted to take; that this systematic plunder of the people would eventually bring them to starvation, and they had determined to stand it no longer.

In the course of another week, Smith again made his appearance with several companions, all armed with revolvers, and riding fine horses, and carrying more executions, and according to promise, he had brought one for David Parks. They immediately repaired to where the horse was kept, and were met by Parks, and they exchanged the usual civilities, when Smith said they were come for that horse. Sol Smith had a reputation for courage and bravery, and of never failing to accomplish anything he undertook wherever he was known, and hence was a favorite with the Church leaders. They could always rely upon their wishes being carried out by "Brother Smith;" and it was commonly remarked that it was a dangerous thing to attempt to thwart him in his undertakings.

But in David Parks he met a man as stalwart as himself, and with equal courage and bravery; hence, the matter of who should succeed in carrying out his designs, became of interest to the entire camp. Parks, knowing the man he had to deal with, took the precaution of having a dozen of his brethren armed and ready to protect him, should it become necessary, and these were waiting in a tent near by where they could watch the proceedings. Smith and his companions alighted and hitched their horses, and the former stepped to Parks' horse, and began to untie him, to lead him away. Parks also stepped up, and taking the halter out of Smith's hands, reminded him that he could not take that horse nor any other animal; that he had taken the last hoof he would be permitted to take. Smith seemed nonplused and astonished that anyone should have the boldness to interfere with him in the discharge of his mission, and again attempted to untie the horse, and again was prevented by Parks. At this second rebuff, Smith turned toward his companions, who were apparently awaiting his orders, and caught sight of the armed men in the tent. He exclaimed, "Oh, I see you really mean what you say. You are all prepared to resist the execution of the writ." Parks replied that he was correct. Then, turning to his companions, he said they had better go, and they went, foiled and humiliated, to enter a complaint against Parks for resisting an officer.

Further proceedings were suspended for a time. The camp now numbered about five hundred souls. In the latter part of April, 1862, the tribulations of the people became more potent and distressing. Provisions were at times scant, and it became necessary to exchange stock for wheat, which was a most difficult thing to do owing to the counsels of the Church, to have no dealings with the Morrisites. However, an exchange had been effected, and a load of wheat was sent to the grist-mill to have it ground into flour, for the camp was then in sore need of it. Upon returning from the mill, the teamster was accosted by a party of Mormons who siezed the team and



flour. As numerous appeals for justice had been previously made to the Courts (?) without avail, it was deemed useless to attempt it in this instance. They were thoroughly convinced that there was "no law for apostates" in Utah. A posse of the brethren was immediately dispatched to recapture the team and flour. They overtook the men at Kaysward, and not only brought back the team and flour, but also the three thieves who had been the cause of so much annoyance to the camp, with the intention of confining them, to keep them from perpetrating any further depredations. The wives of these men immediately applied to Chief Justice Kinney, at Salt Lake City, who forthwith issued writs for the arrest of Joseph Morris, John Banks, Richard Cook, John Parson and Peter Klemgard. He also issued writs of *habeas corpus* for the Mormons held in custody. Elder Judson Stoddart and an associate were intrusted with the execution of the writ, and came up to the camp, and read the writ to John Banks and others. Joseph Morris was not present, and did not see these gentlemen; so John Banks entirely disregarded the writ, and the officers took their departure to report the proceedings.

During these troublesome and exciting times the camp was daily making preparations for the celebration of the "foreshadowing of the kingdom of God," to take place on the 30th day of May, 1862. Many revelations had been received giving every minute detail for this important event. It was declared to be a principle of heaven that "coming events cast their shadows before them," and therefore the coming of our Lord Jesus Christ and the establishment of His Kingdom must be foreshadowed. When the time appointed arrived, all was in perfect readiness, and the ceremony, occupying nearly the whole day, passed off with the regularity of a clock. Joseph Morris represented the Lord Jesus Christ, and was hailed as Lord over the whole earth, amid the shouts of the people and the blowing of trumpets. The high priesthood in its perfect organization was represented; twelve generals riding on horseback around the square, and the high priests following, four



abreast. The first four horses of the twelve generals, or apostles, were white, red, black, and pale, running from left to right; the second and third rows were likewise of the same colors, in the same order. They marched around the square seven times, glorifying God and praising the Lamb. Numerous proclamations were read, and after the marching was completed, the twelve alighted from their horses, and Joseph Morris, clad in his high priest's robes, withdrew a short distance from his fellows, and stood still while the twelve approached him, and hailed him again the Lord of the earth, as a representative of Jesus Christ, and the twelve, leading him back again, introduced him to the people as such. It is a rather remarkable coincident that in thus withdrawing himself, he foreshadowed his own death; for he was afterward massacred on the very spot to which he withdrew. After the high priesthood had performed their part of the ceremony, the lesser priesthood, with the twelve princes and the priests of Aaron, performed their part, and they likewise marched twelve times around the square, and in many other ways carried out the programme allotted to them by revelation. There were many interested spectators assembled from the surrounding towns and settlements to watch the ceremonies, and many ridiculous stories became circulated as to the intentions of the Morrisites afterwards, all of which were intended to injure them, and widen the breach between them and the Mormons.

The "foreshadowing" being ended, it soon became apparent that a crisis was approaching; that the camp could not hold out against the increasing persecutions of the Mormons, and that some change must speedily take place. There was no law, save what was administered by and through the Mormons, or subject to their dictations. For, as Brigham Young frequently announced to his congregations, the United States might send all the governors it pleased, he would be governor still. He was supreme dictator throughout the length and breadth of Utah, whether it was in matters touching their conduct towards the United States government, or with individuals.

The Morrisites had denied the prophetic calling of Brigham Young; they had denounced him as a usurper of that office, and consequently had brought upon themselves the anathemas of the Church, and were frequently alluded to upon the public stand in Salt Lake City as thieves and robbers and the very worst class of renegades and apostates. The Morrisites had learned the far-reaching effects of these denunciations among that priest-ridden people, and realized that there was no limit to their vengeance in their isolated positions, unless the Lord of Hosts should protect them. As early as July, 1853 (see Journal of Discourses, Vol I, page 167) Brigham Young, drunk with this spirit of intolerance and bloodshed, declared: "I will give you the pith of the last orders issued: That man or family *who will not do as they are told* in the orders, are to be treated as strangers, yea, *even as enemies*. And if there should be a contest, if we should be called upon to defend our lives, our liberty and our possessions, we would *cut such off first*, and *walk over their bodies* to conquer the foe outside." And again: "The time is coming when justice will be laid to the line, and righteousness to the plummet; when we shall take the old broadsword, and ask, 'are you for God?' and if you are not heartily on the Lord's side, you will be hewn down." To be "for God," meant to be for Brigham Young, and many there were in their fanaticism and man-worship, who declared that Brother Brigham was their God, and the only God with whom they had to do.

With such sentiments as these prevailing among the Mormons, it is not to be wondered at that it was finally determined upon that this "monstrous heresy and schism" growing up among them, and leading many of them from their allegiance to the supreme authority of Brigham Young, should be stamped out. It was therefore ordered that a posse of two hundred picked men should be chosen, and this task was given to ten bishops of ten different wards to choose twenty men each who could be depended upon to carry out instructions. These were armed and equipped, and having several pieces of artillery and

camp outfits, and a barrel of whisky to keep up their courage and spirits, they were placed under the leadership of Bishop Robert T. Burton, who was then sheriff of Salt Lake County, and were sent to execute the writs which had a few days previously been ignored. Their numbers were greatly increased as they passed through the various settlements, by armed volunteers, until they arrived near the Morrisite settlement with a force of fully one thousand well-armed men and five pieces of cannon. The able-bodied men of the Morrisites numbered about ninety, most of them being heads of families, and having a poor collection of arms among them, such as shotguns, revolvers, "pepper-box" pistols, and a very small assortment of rifles.

On Friday morning, the 13th day of June, 1862, some of the posse appeared on the heights overlooking the Morrisite settlement, and took possession of their cow herd, and killed such as they desired for beef. Shortly after their appearance, they struck camp in the hills, in full view of the Morrisite camp. Sheriff Burton then dispatched a messenger with a proclamation to the leaders named in the writ, which had been previously ignored, calling upon them to come out and deliver themselves up, in compliance with the writs in his hands, and warning them of the consequence of their refusal. After some little delay, Joseph Morris called the people together in the bowery, a shelter in the open air, built of willows, where public meetings were held in fine weather, to consider what was best to be done under the circumstances. Scarcely had they assembled when a cannon ball came bounding into the congregation, killing two women, one an elderly lady, the other with a nursing babe in her arms. A young lady, sixteen years of age, was struck by the same shot, carrying away her chin. The shot was accompanied by the yells of the posse, in imitation of the Indians. The meeting was brought to a sudden close, and all were counseled to go to their respective homes.

The booming of cannon and the firing of rifles continued for nearly two hours before any attempt was made by the Morris-



ites to defend themselves. In the meantime, the mob approached the camp and took shelter behind the mud walls of the old Fort, where they could better locate the positions of the men, women and children. Then they would fire a cannon ball through the building, and the rifles would stand ready to shoot the inmates as they would flee to some other place of safety. The question then arose, "What shall we do, they are close upon us?" The counsel then was given: "Protect your families in the best way you can, but avoid shedding blood, if possible." This counsel was strictly obeyed; for when they took up what arms they had, they would invariably fire over the heads of the posse, and this was found a sufficient deterrent for the first day.

Burton became very much discouraged at his ill success, although he had enough assistants to have eaten up the Morrisites "at one meal." He therefore dispatched one of his heavy wagons to the tithing house, at Salt Lake City, for a load of shells with which to pelt the stubborn apostates. Many of the posse had imbibed freely at the whisky barrel, and were very boozy, and withal very wrathful, and indulged in cursing and swearing at their ill luck. About ten o'clock at night, the rain began to pour down in torrents, and the wagon load of shells were saturated and utterly spoiled, and their discouragement and disgust were materially increased. All day on Saturday the rains descended, their camp was soaked, and the men moved around like drowned rats. Shooting had entirely ceased. The Morrisites improved this opportunity by digging cellars and throwing up earth-works inside of their houses, and preparing to better protect their families, should the attack be resumed.

The following day was Sunday, and the sun shone brightly, and the rains had ceased. Firing was resumed by the posse early in the day, and continued until the afternoon. The little handful of Morrisites had succeeded in holding this immense force at bay for three days, and could have killed a great many of them had they been so disposed. But now they were be-

coming hungry and weary with constant watching and labor, and their ammunition had become exhausted, and it was deemed unwise to continue the conflict under these disparagements. On the evening of this, the third day, a white flag was raised, and the whole camp surrendered. Burton and his men rushed into the camp, and commanded the Morrisites to stack their arms. When this was done, a detail of the posse was placed in file between the people and their arms, so as to preclude them any attempts at regaining them. After taking every precaution, Burton called for Joseph Morris, John Banks, Richard Cook, John Parson and Peter Klemgard. They presented themselves before him in the order named, and he, acting as an officer of the law, told them he wanted no more of their "damned apostacy." Said he: "I do not understand how you have escaped with your lives; for I have fired over five thousand rounds of ammunition among you, and a hundred cannon balls." Burton then commanded Joseph Morris, "in the name of Jesus Christ and the laws of the United States," to surrender, although they had already surrendered, and stood before him unarmed and in his power. But Morris immediately replied: "In the name of Jesus Christ,—never, no, *never*." Then he turned to the people, and said: "I have taught you righteous principles from heaven; all those who are willing to follow me to the death, come this way," and he stepped aside a few yards, and the people moved with him. Then Burton said: "I will try your God," accompanying his words with the brandishing of his revolver, and spurring his horse with vehemence, until he was almost on top of him, he fired. Joseph, apparently unharmed, caught hold of the horse's bridle, and jerked him back upon his haunches. This exasperated Burton, and bringing his horse to the front again, he exclaimed, "Damn you, can't I kill you!" and fired again, and this was repeated five times before Joseph Morris fell dead before him. A young English woman, named Isabella Bowman, holding in her arms the babe which fell from its dead mother's arms, by the first cannon ball, in the bowery, being

shocked at this exhibition of cruelty and bloodshed, called out to Elder Burton: "You bloodthirsty wretch, why do you shoot that good man?" Burton replied: "No one shall call me that and live," and raising his pistol deliberately, shot her dead, the infant again falling to the ground unhurt. Mrs. Swen O'Hagg, a Scandinavian, stood near, bewildered and excited, and Burton ordered her to go home; but she did not understand English, and did not seem to understand what he wanted, and so disregarded him. In the heat of his passion, he leveled his pistol at her head, and she fell dead at his feet. While these bloody scenes were occurring, John Banks was calmly standing a short distance away, and some one of the posse stepped behind him, and shot him in the back of the neck. When they came to lift him in the wagon, thinking him dead, they found him to be alive, and able to converse with them. He was taken up to the posse's camp in a covered wagon; his wound was dressed by a Gentile physician who nursed him until relieved at midnight by a Mormon physician, one of the Nauvoo stock. Banks was then sitting up in the wagon smoking his pipe, and in a fair way of recovery; but in one hour after, he lay in a pool of blood, dead. William Jones, one of the Mormons imprisoned by the Morrisites, told the writer that he approached the wagon wherein John Banks was, and heard Banks calling out in the greatest of agony: "Gentlemen, come and finish your work! For God's sake put me out of my misery!" Jones says he lifted up the wagon sheet and saw Banks' underclothes around the lower part of his body disarranged and saturated with blood. He had evidently suffered the penalty of the endowments.

There were ten Morrisites killed altogether, and but two of the posse. When we consider the frailty of the houses and huts occupied as homes by the Morrisites, most of them being built of willows, like basket work, and plastered with mud, through which a bullet could easily penetrate, we are compelled to admit a divine protection of the men, women and children during the three days of bombardment by an over-



whelming force of cruel, murderous and bloodthirsty foes who had been chosen to carry out this bloody tragedy because of their fitness and faithfulness to obey counsel without asking questions.

All the men were now separated from their families, and marched, under guard, to the camp of their victors, where they were surrounded by a strong guard, under arms, without food or water, until the next morning. The women and children being now left to themselves, some of the Mormons entered their houses, plundering and ransacking them, stealing watches, jewelry, clothing and other valuables, amounting to many hundreds of dollars. In some instances, where they found trunks and boxes locked, they broke them open with an axe, the writer being the possessor of one of these boxes to-day.

When all was made ready, the mob with their prisoners commenced their march to Salt Lake City, stopping at the various towns and settlements to allow the curious to look at them, and point the finger of ridicule and derision at them.

Arriving at Salt Lake City, Morris and Banks were taken and buried without ceremony, and the prisoners were taken before Judge Kinney for examination. The Judge expressed himself as being astonished at the class of men before him. He said: "I have been misinformed about you men. You were represented as ignorant, low-bred, degraded men; as a banditti of robbers and thieves; instead of this, I see before me men of intelligence and gentlemanly bearing. I see that I have been entirely misled concerning you." After Burton and his companions had testified against the prisoners, they were each bound over, under the sum of one thousand dollars, to appear in Court at the following term in March. The five brethren for whom the writs were issued were consigned to jail to await their trial. Those who had not borne arms were discharged. The men were now permitted to return to their families in the Weber camp.

From this time until the following March they became scattered among their enemies, who seemed to delight in insulting



and persecuting them, and it became almost impossible for them to obtain houses to live in with their families. Brigham Young, in the Tabernacle, shortly afterwards reminded the people that the Morrisites were now scattered among them, and counseled them to have no dealings with them, and not allow them to live in their houses. On every hand they met with disfavor, and were told to leave the Territory. Some were fortunate enough to meet with opportunities of leaving by freight teams, there being no railroad in Utah in those days ; some few going eastward, while others settled in Carson Valley, Nevada, and California. But the large majority were determined to remain until after the trial of their brethren who were now in prison.

At the March session of the Court, contrary to the expectations and wishes of the Mormon leaders, a large number of the Morrisites were on hand, and those who had not been bound over to appear, but were discharged for not having borne arms, now became available as witnesses on behalf of their brethren. Governor Harding had now arrived in the Territory, and was supported in his office by the California volunteers under General Connor, and the power of the Mormon leaders had correspondingly received a back-set. The Governor was present during the sessions of Court, and was an interested listener to the evidence. It was proven that only two hundred of the posse were authorized by the Court ; whereas, there were over a thousand who bore arms against the Morrisites ; so that eight hundred of them were nothing more nor less than an unauthorized mob, who had volunteered their services as murderers. The witnesses for the prosecution testified that they knew nothing of the cannon located on the bluff, on the Ogden side of the river ; so that this was another portion of the mob, willing and eager to shed the blood of men, women and children. Out of the entire number of Morrisites, there were but seven who were found guilty of any crime, and these were sentenced to fine and imprisonment for terms ranging from seven to fourteen years. Their names were : Peter C. Klemgard,

John E. Jones, Abraham Taylor, George Lee, Christian Nelson, Jens Christianson and John Nielson. These seven were immediately removed to the penitentiary.

On the following day, Governor Harding issued a complete pardon for these brethren, which was handed to John Parson, and he presented it to the Warden, demanding their immediate release. It was with chagrin that he obeyed the mandate; and the brethren proceeded forthwith to Fort Douglas, where they were protected by General Connor.

As soon as it became known in Salt Lake City that the Morrisites had been pardoned and liberated, the wrath of the Mormons knew no bounds. They denounced the Governor in the strongest language, and made threats against his life and the lives of those he had pardoned. For several days the excitement ran high, and the Morrisites found it prudent not to show themselves on the main thoroughfares, for fear of being molested. But a fear of the troops held the Mormons in check, and their excitement and wrath gave way to their better judgments. They now experienced a restraint which was new to them, and very galling.

The feelings of bitterness and hatred had now received a new impetus, and began to make themselves felt more directly than ever. Persecution ran high in many instances, compelling many to apply to General Connor for protection and means of living. He told all such to move their families up to the Fort, which was then under construction, and he would give them employment. Many availed themselves of this opportunity, and moved their families and effects up to Fort Douglas, where they were free from their persecutors. A few, however, remained in Salt Lake City until the Spring of 1863, when they were informed that General Connor was about to send a large government train to Carson City, Nevada.

They made application for transportation for themselves and families, which the General very generously granted, and told them not only to come themselves, but to tell all others who wanted to leave Utah that there was room enough for all in the train he was about to send out.

The news spread rapidly, and the Morrisites and others availed themselves of this opportunity of leaving Utah. So many came that the General found it necessary to order a second train, and determined to send one to Soda Springs, Idaho, with a view of establishing a colony. Rations were furnished to those who were destitute, and each person chose the route they wished to take.

On the 5th day of May, 1863, both trains moved out of the Fort together, one going north, and the other going south, like the "two wings of a great eagle," both accompanied by a company of troops as a guard. The northern bound train arriving at Soda Springs, its passengers were induced to remain there by the government officers, and were fed and supported, and furnished with teams and seed by the government until they became self-supporting. This settlement continues to exist and flourish, and has become a permanent point on the Short Line Railroad, where the people are comparatively free from the whims, exactions and persecutions of Mormonism. Many of the Morrisites are now located in Deer Lodge Valley, Montana, where they still revere the name of Joseph Morris as a prophet, seer and revelator,—“the man-child who was caught up to God and his throne,” while the serpent went to persecute the remnant of the seed who have the testimony of Jesus, which is the spirit of prophecy.

“Truth crushed to earth shall rise again ;  
The eternal years of God are hers ;  
But error, wounded, writhes with pain,  
And dies among his worshippers.”

—*Bryant.*



# KEYS OF THE PRIESTHOOD.

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A REVELATION OF JESUS CHRIST, GIVING AN EXPLANATION OF THOSE ONE HUNDRED AND FORTY-FOUR THOUSAND WHOM JOHN SAW STANDING WITH JESUS UPON MOUNT ZION.

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1. Who are they? They are the firstborn sons of one hundred and forty-four thousand Gods all in advance of Jesus Christ. John said that they were the first-fruits unto God. Unto what God? Unto each of their own Fathers. How did they become the first-fruits unto the Lamb also? In that they were appointed by his Father to assist him in bringing to pass the salvation and exaltation of Adam's posterity, and, consequently, they received his mark in their foreheads as a token of the appointment that they had received from him. Why did they come forth upon this earth to assist Jesus in bringing to pass the salvation and exaltation of Adam's posterity? In order that they might continue to pass on from one stage of progression to another, and, ultimately, become Gods like unto the Eternal Father.

2. How many progressive estates did the Eternal Father pass through before he became a God? Ten. What are they? His FIRST was a spiritual estate; his SECOND, a probation in the flesh; his THIRD, a resurrected or celestial estate. In his FOURTH estate he went forth upon a mortal earth, received a body, died upon a cross, and was raised again from the dead. In his FIFTH estate he sat at the right hand of his Father, and was a Mediator, and contended against and conquered death, hell and the grave. In his SIXTH estate he took mortal bodies upon many mortal earths, and officiated in the office of a high priest, a prophet and a president.

3. His mission to each of the last five of those earths, was to preside over a dispensation of a thousand years on each earth; on the first of the five, he presided over the first thousand years; on the second of the five, over the second thousand years, and so on, unto and including the fifth. In his SEVENTH estate he was a prophet, and held the keys of the sixth dispensation. In his EIGHTH estate he was a prophet, Redeemer, lawgiver and president of the seventh dispensation, holding the full keys of the holy priesthood. In his NINTH estate he went forth upon his own earth to commence mortality, and having completed his mission, he died. He afterwards returned to his own earth and commenced the resurrection of his own posterity, and after its last great change he ascended his throne, and this was his TENTH estate.

4. Who is Lucifer? He is the secondborn son of God the Eternal Father. What was the cause of his fall? He sought to take away the birthright from Jesus Christ, and to break the connecting link of the holy priesthood. If he had been permitted to come forth upon this earth to redeem Adam's posterity, he would have brought them under him; and, contrary to eternal order, he would have continued to hold them in subjection; whereas, Jesus being a firstborn son, he was under a covenant by which he was bound to deliver up to the Father all the keys of authority pertaining to this earth, after all things should be made subject unto him; to which covenant Lucifer was not subject.

5. Did Lucifer come forth into a second estate and receive a body? Yes, and those who fell with him received bodies also, and many of them came into the Church, received their ordinations to the holy priesthood, and also their endowments. Why was Lucifer and his band permitted to come forth into a second estate and receive bodies? In order that they might come into the Church of Christ, receive their ordinations to the two priesthoods, and thereby obtain their outfit; for they never had an ordination to any authority in their first estate. They were then conquered, cast out of the Church, and their bodies destroyed by Michael, who was at that time a seventh angel; this was their first death.

6. Lucifer then became, in the spirit, the reigning devil to this earth. How long will he reign? Until this earth is perfected, when he and his band will be cast into a lake of fire and brimstone; this will be their second death.

7. Every world has its devil whose history is similar to that of Lucifer's.

8. Do devils try spirits in their first estate? No, they do not. The firstborn son rules in that estate, and the devils are subject to him. But there is an eternal law of the Gods, according to which, the devil being the secondborn son, claims the right to lead off in the second estate. His Father enters into a covenant with him when he falls, which is this: "Now, my secondborn son, seeing that you have revolted from under my government, and have set up a government of your own, in opposition to mine,—as my firstborn son rules in the first estate, so you shall lead off in the second estate. And it shall come to pass that if you conquer me and my prophets, you shall hold the world in your grasp, and I will lose all; but if I conquer you, you shall endure both the first and second deaths."

9. Who is George A. Smith? The secondborn son of Adam. Is he a fallen angel? Yes. When did he fall? In his first estate. Did any others fall with him? Yes; a large train in like manner as they fell, who fell with Lucifer that was before him.

10. Is George A. Smith a true apostle? No; for he never was ordained either to that or to any other office by any of the Gods of eternity. In what sense then is he an apostle? In the same sense that Judas was, of whom

Jesus said, "I have chosen you twelve and one of you is a devil." And as such he has gone forth teaching the saints, until he has led them to the verge of destruction.

11. What are those one hundred and forty-four thousand spoken of by John the Revelator? They are all high priests after the order of Melchisedec—all having obtained a resurrected body. Why were they called to officiate in the lesser offices of the priesthood? Because it was not known who they were while the Church was under an imperfect organization; hence, they officiated in all the lesser offices of the Church for the work of the ministry.

12. The holy priesthood runs by birthright, and the firstborn son always holds the keys of that priesthood. Has the firstborn son the privilege of becoming a God? Yes. Have any others the same privilege? Yes. When the firstborn son steps out of his place to become a God, the next to him steps into that place, and holds the keys of the holy priesthood; and so this order continues from one to another until they all hold the keys of the priesthood.

13. When did Jesus Christ receive his first ordination to the office of a high priest? Soon after he and his brethren had received their resurrected bodies. His own Father ordained them to that authority; and, holding the holy priesthood, they were appointed to fill the office of Holy Ghosts or ministering angels to those of this earth who are heirs of salvation—being filled with eternal light.

14. Where and by whom did Abel receive his ordination to the lesser priesthood? In the Garden of Eden (so called), under the hands of his father, Adam. By whom do the younger sons of Adam receive their ordinations to the lesser priesthood? By Abel.

15. By whom did the fallen angels receive their ordinations to the priesthood as pertaining to this earth? By Cain; and Cain by Lucifer. Cain claims the right to enter into the Church, and blind the eyes of all the servants of the Lord until he has obtained his outfit; he then becomes a reigning devil.

16. By whom did the holy priesthood come to this earth? By Seth, who received his ordination from Adam, and whose seed are the chosen of the Lord. He claims the ruling power over this planet, having all things placed under his feet.

17. Who was that Elijah (or Elias) who accompanied Moses when he appeared unto Jesus upon the Mount, and ordained him to the holy priesthood. It was Enos, the firstborn son of Seth. Why did Jesus Christ, when he was upon the earth, receive an ordination by Moses to the holy priesthood? Because Moses held the full keys to the holy priesthood as pertaining to this earth; and when Jesus came forth under his presidency, he had to receive an ordination from him. Had Jesus any power to



interfere with the law of Moses? No, he had not. He came, not to destroy the law, but to fulfill it; and, by fulfilling it, he put an end to the ceremonial portion thereof only.

18. What are Holy Ghosts? They are men who have once lived upon a mortal earth like unto this. Upon what principle did they, being many, become one? Upon the same principle as that by which the Father and the Son became one. They all obeyed one gospel; were all perfected by the same law; were all counted worthy of a glorious resurrection; they all entered into the celestial kingdom of their Father, by whom they were all ordained to the high and holy priesthood, through whom and by whom they were appointed to fill the office of Holy Ghosts, and to be ministering spirits to the heirs of salvation upon this earth.

19. Why were the high priests after the order of Melchisedec commanded to lay their hands upon the members of the Church of Christ in order to confer upon them the gift of the Holy Ghost? Because high priests are firstborn sons, holding the keys of the holy priesthood in all those celestial worlds from which they came; and by virtue of their birthright, and being their superiors, they claim the right to command the Holy Ghosts.

20. Are they all high priests by birthright who are now holding that office in my Church? No, they are not. What are they? Some of them are fallen angels; others are sons of Aaron, and but few of them are high priests by birthright; hence, when they lay their hands upon the saints, in order to confer upon them the gift of the Holy Ghost, they confer upon them a false spirit instead thereof; for they can only give to others that which they, themselves, possess; and being deceived themselves, they deceive all those to whom they administer.

21. Why is Aaron and his seed called to hold the lesser priesthood only? Because they have not yet been resurrected; and their calling is to administer in temporal things; therefore, when they act in the offices of the high priesthood they deceive, for the Holy Ghosts are not subject to them.

22. It is contrary to the eternal law of heaven for the lesser to rule the greater, and in consequence of the violation of this law, vast numbers of false spirits have been introduced into the Church.

23. According to the eternal law, one hundred and forty-four thousand Gods form a quorum. The first God of a quorum, assisted by the next two below him, who are his counselors, rules all the rest of the quorum, and he is subject to the God immediately preceding him, and so on, even up to the first God of all who rules and presides over all the quorums of the Gods.

25. What rod was that which Moses used? It was one of a series of rods which came forth from the first God of all, which rods he signed with his own signature, and covenanted also to sustain those men who should be called to use them. These rods are handed down from one God to another, and one of them is held by the presiding God of each quorum dur-

ing his reign. There are many quorums, and to each quorum is connected an earth in mortality. A presiding God rules for the space of seven thousand years; and his son, who is a seventh angel, rules at the same time upon the mortal earth belonging to that quorum over which his father presides, and while filling that mission he claims the right to use his father's rod. Hence, Moses being a seventh angel, used his father's rod, and none other could use it unless appointed by him.

25. Upon what principle does the Lord know all things, even from the beginning to the end? He knows the principle by which all worlds that have been were organized, governed, saved and exalted, and he also knows that all worlds to come must be organized, governed, saved and exalted upon the same principle; therefore, the Lord knows all things.

26. And now I say unto you, O ye saints, lift up your heads and rejoice! for I, the Lord, have raised up unto you a mighty prophet, who shall deliver you out of the hands of your enemies, and lead you triumphantly over them all. He is a man after mine own heart, and in his mouth I have found no guile. I have tried him as I never before tried man upon the earth, and he has never flinched from his integrity. I have given unto him the keys of my kingdom, and whatsoever he shall bind on earth, shall be bound in heaven; whosoever sins he shall remit, I will remit them; and whosoever sins he shall retain, I will retain them. I am he whose words are quick and powerful, sharper than a two-edged sword; even Jesus Christ. Even so. Amen and Amen.

The foregoing revelation was given through Joseph Morris, at Salt Lake City, in the Winter of 1859.

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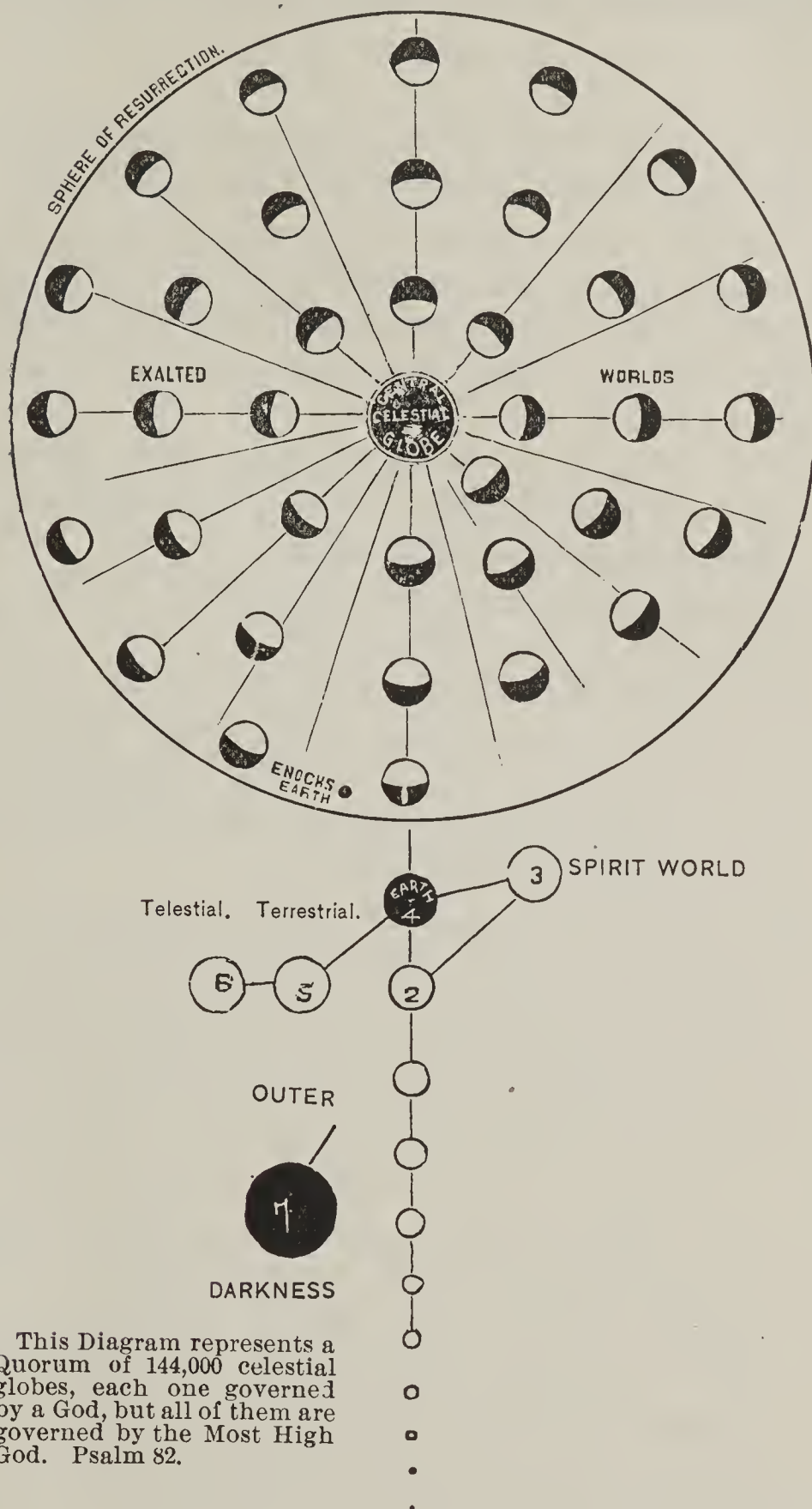
### JOSEPH SMITH TO W. W. PHELPS:

“O, Lord! when will the time come when Brother William, thy servant, and myself, shall behold the day when we may stand together and gaze upon eternal wisdom engraven upon the heavens, while the majesty of our God holdeth up the dark curtain, until we may read the Rounds of Eternity to the fulness and satisfaction of our immortal souls.”—*Times and Seasons*, Vol. V, page 673.

# “THE ROUNDS OF ETERNITY.”

## Joseph Morris' First Diagram.

Movements of the Planets from their Creation to their Exaltation.



This Diagram represents a Quorum of 144,000 celestial globes, each one governed by a God, but all of them are governed by the Most High God. Psalm 82.



## Explanation of the "Rounds of Eternity."

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The large central ball represents the first celestial planet that was ever created, and the first God of all resides there with his family. The celestial sun revolves around it once in one thousand years, and all celestial planets that surround it, are governed by it ; that is the reason why the Almighty declares that "one day with Him is as a thousand years" with the children of men.

The planet marked number 2, with all others below it, are in their first or spiritual estate. These are the abodes of spirits who are progressing towards mortality.

The planet next above, marked number 4, is in its second or mortal estate, and represents our earth.

The planet marked number 1 is the last celestialized planet, and is the abode of the Eternal Father, and His Son, Jesus Christ, and the family of heaven. The inhabitants of this planet are all celestial beings, and they govern the inhabitants upon number 4 and all others below it.

Number 3 represents a spiritual planet, designed to receive all spirits previous to their taking missions upon the mortal earth. Adam and his firstborn son, Abel, are now presiding there, and directing the coming of his children to this earth according to the missions they have to fill. When our earth occupied the position of number 2, and was about to take its change to mortality, all its inhabitants moved off it upon number 3, as spirits, whence they have since been sent into our earth to take upon themselves mortal bodies.

When they have finished their part in mortality, they go to to the terrestrial planet, marked number 5, where paradise is located, or to number 6, the telestial planet, where is located the "spirit prison" to which our dear Lord went to preach during the three days his body lay in the tomb. It was in

number 6 the antedeluvians were imprisoned until the gospel of our dear Lord was offered to them for their acceptance. Those who embraced the gospel were liberated to take up their abode in paradise. Many of them were again sent upon the earth to take mortal bodies, with an opportunity of redeeming the time and experience they lost during their first mortal probation.

Planets number 5 and 6 are the abodes of all departed spirits of Adam's family until this earth undergoes its last great change and becomes purified and celestial. Then its inhabitants who kept their first estate, will come forth in the resurrection, "every man in his own order."

The traveling planets, in the perpendicular line, which are in their first or spiritual estate, number one hundred and forty-four thousand, and are owned by one hundred and forty-four thousand high priests, whom John saw standing with Jesus upon Mount Zion. Do those planets grow? Yes. They were created very small in the beginning. This world which we now live in, when it was created was not one-hundredth part as large as it is now. It has moved since then 144,000 times, and it has been growing all the time. Are there any inhabitants upon those planets? Yes; there are millions of spiritual beings upon them in their first estate, and each of the planets moves one degree upwards every seven thousand years, and another is created at the bottom of the quorum, while the mortal earth moves up among the celestial planets; so that the quorum of one hundred and forty-four thousand is always full and complete.

How long is it since this world of ours was created? Ten hundred and eight millions of years. It was then placed at the bottom of the quorum as the smallest and the youngest planet in the entire quorum. Since that time it has been the abode of spirits, with the exception of the last six thousand years, when it arrived at its present position and passed from its spiritual to its mortal condition. In one thousand years it will have passed through the millenium. Satan and his

emissaries, "who kept not their first estate," will suffer the second death ; the earth will be purified with fire, and become as a " sea of glass," to inherit celestial glory, together with its inhabitants. It will then ascend into a celestial atmosphere, and become numbered with the redeemed, celestialized worlds.

Concerning the resurrection, all the animal creation that has lived upon the earth in connection with the human family had a spiritual existence before they had a mortal one, and they were created for the use of man, and they move with him as he moves, and will receive a resurrection, and become celestial, and will continue to be used by him eternally.

The trees, the herbs, the flowers, the grass, and, in fact, every good thing that grows upon our mortal earth, had a spiritual existence before they sprang up in mortality, and they will have a celestial existence in a purified, perfect sphere.

The following quotations are illustrative of the principles of the Diagram :

Doctrine and Covenants, Sec. 2, par. 1 :

"Therefore His paths are straight, and His course is one eternal round."

Sec. 22, pars. 6, 7; 8 :

"And he (Moses) beheld many lands, and each land was called earth, and there were inhabitants on the face thereof. And worlds without number have I created. \* \* \* But only an account of this earth and the inhabitants thereof, give I unto you. For, behold, there are many worlds which have passed away by the words of My power, and there are many which now stand, and innumerable are they unto man ; but all things are numbered unto Me, for they are Mine, and I know them. The heavens, they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are Mine ; and as one earth shall pass away, and the heavens thereof, even so shall another come ; and there is no end to my works, neither to my words."



Sec. 36, par. 6 :

“And were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations.”

Times and Seasons, page 490 :

“Or we may be called upon with the other sons of God to shout for joy at the organization of new systems of worlds, and new orders of being, over which we may reign as kings, or to whom we may minister as priests.”

Jude, chap. 1, verse 6 :

“And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.”

II Peter, chap. 3, verse 13 :

“Nevertheless we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness.”

John, chap. 8, verses 23, 58 :

“And Jesus said unto them : Ye are from beneath ; I am from above. Ye are of this world ; I am not of this world. Before Abraham was, I am.”

John, chap. 3, verses 3, 13, 16 :

“Except a man be born again, he cannot see the kingdom of God. No man hath ascended up to heaven but he that came down from heaven. For God so loved the world that He gave His *Only Begotten Son*.”

Matthew, chap. 21, verse 11 :

“Verily, I say unto you, Among them that are born of woman there hath not risen a greater than John the Baptist ; notwithstanding, he that is least in the kingdom of heaven is greater than he.”

# The Order of Twelves and Twenty-fours.

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AN ARTICLE BY THE PROPHET, JOSEPH MORRIS.

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WEBER, UTAH, March 29th, 1860.

1. We find it written in the Bible, that when prophets erected temples and altars, they erected them with twelve stones, as in the case of Elijah, when he repaired the altar that was broken down. Where did this order originate? In heaven; it is an eternal order there. Are there temples and altars in heaven? Yes. Rev. 15: 5, gives the following: "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple." Rev. 16: 17: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne, saying, it is done." Rev. 11: 19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 6: 9 "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." Rev. 9: 13: "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God." Rev. 14: 15: "And another angel came out of the temple." Rev. 14: 17, 18: "And another angel came out of the temple which is in heaven." "And another angel came out from the altar, which had the power over fire." Rev. 15: 8: "And the temple was filled with smoke from the glory of God."

2. John, in Rev. 21: 12, in speaking of the New Jerusalem, says that, "it had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon,

which are the names of the twelve tribes of the children of Israel." Rev. 21 : 14 : "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." From this we learn that there are both temples and altars in heaven, the erection of which was practiced there before it was upon the earth. And it is in accordance with the eternal order of heaven that the lesser should pattern after the greater ; therefore, earthly things must pattern after heavenly things.

3. But why could they not erect temples and altars of stone, without erecting them upon twelve stones ? Because, to do otherwise would not be in accordance with the eternal law of heaven. And the Lord will not sanction anything save that which is done according to law ; for he is always regulated thereby ; without law he does nothing.

4. All Gods are subject to the same laws, and those laws cannot be changed ; therefore, the course of the Gods is one eternal round.

5. Rev. 4 : 4, reads as follows : "And round about the throne were four and twenty seats : and upon the seats I saw four and twenty elders sitting." Tenth verse, same chapter, reads : "And the four and twenty elders fall down before him that sat on the throne." Rev. 11 : 16 : "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God." Rev. 5 : 14 : "And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever." We learn from this that there must be another order in heaven higher than the first one. In the first case we read of the Lord working by twelves ; but in the second case we read of him working by twenty-fours. What is the cause of this ? In heaven they have a fulness of knowledge ; but on the earth they have only a knowledge of the things of God in part. Therefore, the order of heaven is in advance of that of the earth. But when the fulness of the holy priesthood is committed to earth, its inhabitants will enter into a higher order



of things than that to which they are now subject. They will enter into the same order that exists in heaven.

6. The four and twenty elders who are in heaven, referred to by John the Revelator, represent the twenty-four apostles who will be ordained in the Church, under the fulness of the holy priesthood. When that which is perfect has come, then that which is in part will be done away, and the will of the Lord will be done on the earth, as it is now done in heaven. It is necessary that the children of men should understand the order by which the Lord works among them, and from which he cannot deviate. When they understand the laws by which he works, they know him, whom to know is life eternal.

7. We read that, through obedience to the laws of heaven, many miracles have been performed upon the earth, such as cleansing the leprosy, dividing the waters of the Red Sea, and quenching the violence of fire. The order by which the Lord works and performs all his wonders among men, is the order of ones, threes, sevens, twelve and twenty-fours, and aside from these orders, he does nothing. They were instituted in the council of the first God, and are handed down from one God to another, and cannot be changed; therefore, they are eternal.

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## An Article on the Order of Sevens.

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BY THE PROPHET JOSEPH MORRIS.

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1. The earth continues in mortality during a period of seven thousand years, which period is divided into seven equal parts, called dispensations. There are also seven high priests who are appointed to preside over the several dispensations. These high priests are called in the Scriptures the seven angels of the seven churches. Their names were Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methuselah. They were born

into the world in the following order : Seth first, Enos second, Cainan third, Mahalaleel fourth, Jared fifth, Enoch sixth, and Methuselah seventh. They were ordained by Adam in the Garden of Adam-on-di-Ahman. The holy priesthood takes root upwards and runs downwards ; or, in other words, the holy priesthood originates in heaven, and comes thence to the earth. But there is a principle which regulates many of the works of the Lord, and which, in many instances, causes the first to be last, and the last to be first. Therefore, the order in which these high priests preside, is the reverse of that in which they were born. Methuselah, though the last one born, is the first angel, and presides over the first thousand years ; Enoch, the second ; Jared, the third ; Mahalaleel, the fourth ; Cainan, the fifth ; Enos, sixth ; and Seth, the seventh. The seventh is the senior, and presides over the other six. The seven angels in connection with Jesus Christ, open the seven seals when they go forth to fill their respective missions.

2. The seven angels are subject to each other, and succeed each other in presiding. Two of them, Enos and Seth, the sixth and the seventh angels, are obligated by law to fill three missions on the earth. Enos filled his second mission to this earth in the person of Elijah, and his third in the person of Joseph Smith. Seth filled his second mission in the person of Moses, and is filling his third in the person of Joseph Morris. He is the president of the high priesthood, and, as such, will continue to preside over the church and kingdom of God till the close of the seventh thousand years. He will then resign the presidency of the work to Adam, who will assemble his forces, and lead them against those fallen spirits that will then be upon the earth, and who have been spoken of as the great army of "Gog and Magog." Adam will, in turn, be succeeded by Jesus Christ, who will finish the work ; and, after the earth has been celestialized, deliver it up to his Father. The Father will then deliver it to Adam, for whom it was made ; and he will reign over it as an Eternal God forever. These principles are often foreshadowed in the old Scriptures, as

will be seen by reference to the following quotations. Rev. 1: 20, reads as follows: "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." Rev. 1: 4: "Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne." Rev. 3: 1: "And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead." Rev. 4: 5: "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God." Rev. 5: 6: "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." Rev. 8: 2: "And I saw the seven angels which stood before God; and to them were given seven trumpets." Zechariah 3: 9: "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land in one day." Zech. 4: 10: "For who hath despised the day of small things; for they shall rejoice, and see the plummet in the hands of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." Zech. 4: 2: "I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof.

3. Who are these seven spirits referred to in these quotations? They are the seven angels. What should be understood by the stone which was laid before Joshua? The stone represents the seventh angel. The eye represents light. There being seven eyes



engraven upon the stone, represents the light of the seven dispensations which will be possessed by the seventh angel. The stone being laid before Joshua, represents that at the time when the seventh angel should commence his mission, Joshua should be upon the earth, and that they would come in collision, the one with the other. Joshua 6 : 4 : "And seven priests shall bear before the ark seven trumpets of ram's horns : and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets." And, again, Elisha told the Assyrian leper to go and wash in Jordan seven times. Num. 23 : 1-29 : Balaam, the prophet, commands Balak, the king, "Build me seven altars, and prepare me here seven oxen and seven rams." Leviticus 8 : 11 : "And he sprinkled thereof upon the altar seven times." Exodus 12 : 15 : "Seven days shall ye eat unleavened bread." Exodus 13 : 6 : "And in the seventh day shall be a feast unto the Lord." Gen. 7 : 2 : "Of every clean beast thou shalt take to thee by sevens, the male and his female." Deut. 16 : 15 : "Seven days shalt thou keep a solemn feast unto the Lord thy God." Deut. 16 : 9 : "Seven weeks shalt thou number unto thee." Tenth verse : "And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of free-will offering of thine hand." Exodus 29 : 37 : "Seven days shalt thou make an atonement for the altar and sanctify it." Leviticus 4 : 17 : "And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the veil." The 13th chap., 54th verse, in speaking of the leprosy says : "Then shall the priest command that they wash the thing wherein the plague is, and he shall shut it up seven days more." The 14th chap., 16th verse : "And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord." The 38th verse, speaking of the plague, says : "Then the priest shall go out of the house to the door of the house, and shall shut up the house seven days." The 16th chap., 19th verse, says : "And he shall sprinkle of the blood upon it with

his finger seven times, and cleanse it." The 14th verse says : " And before the mercy seat shall he sprinkle of the blood with his finger seven times."

4. What should we understand by these ceremonies being repeated seven times ? It was done to acknowledge the seven presidents of the earth, whose authority must be acknowledged ; and when that is done, the Lord ratifies the administration of men who are called to officiate in the holy priesthood. Hence, while Samson wore his seven locks, he had the sanction of the seven presidents of the earth, and retained his strength ; but when he suffered them to be cut off, he lost the sanction of the seven presidents, and consequently lost his power.

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## AN ARTICLE ON ORDINATION.

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BY THE PROPHET, JOSEPH MORRIS.

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WEBER, UTAH, May 9th, 1861.

1. The subject of ordination is a subject that has occupied the attention of thousands, many of whom have been lost in confusion while contemplating it, because they have not understood its true order. They have regarded the ordination which a high priest received upon the earth as though it conferred office upon him finally and independently of any prior or subsequent ordination ; whereas, a high priest must receive his ordination to that office in heaven before he can receive it upon the earth. If this were not the case, earthly things would not pattern after heavenly things, but heavenly things would pattern after earthly things, and thus the greater would pattern after the lesser, and this could not be, for earthly things must pattern after heavenly things. There are many who boast of

the ordination which they receive under the hands of some man upon the earth, and take it for granted that such earthly ordination is sufficient. Suppose, for instance, that a prophet of the Lord should place his hands upon the head of a man who was only an heir to the priesthood of Aaron, and ordain him to the office of a high priest, would he be a high priest in consequence of such ordination? No; he would be a priest of Aaron, only; and if he officiated in the office of a high priest he would deceive, for the Holy Ghost would not be subject to him. He would be an imposter; for while he made pretensions to be that which he was not, he would deceive every person to whom he administered.

2. Holy Ghosts are resurrected persons, and are all beyond the power of death. They are ministering angels, appointed to direct the footsteps of mortals upon this earth. How, therefore, can they become subject to the sons of Aaron who are in their second estate only, and are all subject to the power of death?

3. With respect to the mission of Joseph Smith to this earth: we are informed that he received his ordinations, pertaining to the flesh, under the hands of Peter, James and John. Was that the first ordination he received to become a prophet? No. He received his first ordination under the hands of his own Father upon a celestial earth, which ordination was understood, acknowledged, and again sealed upon him by Adam in the Garden of Adam-on-di-Ahman; his name was then called Enos. By this we perceive that Joseph Smith was a prophet before Peter, James and John appeared to him. Then what authority did they confer upon him? None. They simply ordained him to the office of a high priest, in order that the previous ordinations which he had received might be acknowledged upon the earth by the people to whom he had to minister; otherwise, they, being ignorant of his authority, would not have acknowledged him as a prophet.

4. The Lord said unto Jeremiah: "Before I formed thee in the belly, I knew thee; and before thou camest forth out



of the womb, I sanctified thee, and I ordained thee a prophet to the nations." Peter, also, in his first epistle, first chapter, twentieth verse, when speaking of Jesus Christ, says : " Who verily was foreordained, before the foundation of the world." In the Old and New Testament we find the principle of foreordination often mentioned. In the account of the mission of Jesus Christ, we read that he chose twelve apostles, and ordained them to the apostleship before he had received an ordination in the flesh. For after he had called and ordained the apostles, he took Peter, James and John with him, and went upon the mount, and was transfigured before them ; and while there, Moses and Elias appeared, and ordained him to the high priesthood. If Jesus had the power to officiate in the holy priesthood before he was ordained in the flesh, of what benefit was it to him to receive an ordination from Moses ? None at all, so far as power is concerned. Jesus had, before that time, been ordained to the office of a high priest in heaven ; but it was necessary for him to receive an ordination upon the earth to the same authority, in order that that which had been done in heaven might be acknowledged upon the earth, for earthly things must pattern after heavenly things.

5. The Eternal Father rules in heaven, and Moses rules upon the earth ; therefore, Jesus being an heir to the fulness of the holy priesthood, had to receive an ordination from them both, in order to fulfill the law, and acknowledge their authority.

6. Where, and by whom, did Moses receive his first ordination to hold the presidency of this earth ? In a council of the Gods. His own Father, assisted by the two Gods who are His counselors, and who, with Him, form the presidency of a quorum of Gods, ordained him.

7. Where, and by whom, did he receive his second ordination to the same authority ? In the Valley of Adam-on-di-Ahman, under the hands of Adam. His name was then called Seth. And when he came to deliver the Children of Israel out of the hands of Pharaoh, he received an ordination to the office of a

high priest under the hands of Jethro. Did that ordination give him power to deliver the Children of Israel? No, it did not. It was only acknowledging on the earth that which the Gods had before done in heaven. It did not give him any power. If Jethro could have conferred the power upon Moses to deliver the Children of Israel, he surely could have delivered them himself; but if he did not possess the power to deliver them himself, he could not confer it upon another. Where did that power come from? It come from heaven. Those Gods who first ordained him, sustained him by sending to him the power to deliver Israel. No person can give that to another which he himself does not possess. No man on earth can confer power upon high priests; their power must come from above. There were many high priests among the Children of Israel in the days of Moses; but they could neither deliver their brethren nor themselves. They held the office of high priests as well as Moses, but they did not hold as much power as he did.

8. From this we learn that all high priests do not hold the same degree of power. There must be a cause for this. The ordinations which they receive in the flesh are of but little avail; the power must come from above, and there is but one man through whom that power—which is the ruling power—can come. Moses is that man; he holds the full keys of the holy priesthood.

9. Where did I, who now hold the full keys of the holy priesthood, receive my ordination to that authority? In heaven. Have I received an ordination upon the earth in this dispensation to the office of a high priest? Yes; in the High Priests' Quorum, Great Salt Lake City. Did that ordination confer any power upon me, more than a similar ordination has upon other members of that quorum? No; it was only acknowledging that ordination upon the earth which I first received in heaven. It was there that I received the office of president of the the high priesthood pertaining to this earth, and thence I shall receive the power. I hold my authority as independently as the Gods of eternity hold theirs, having gained it by the law of eternal progression.

# A DESCRIPTION OF INTERVIEWS WITH CELESTIAL BEINGS

By George Williams, who was born in the County of  
Surrey, England, on the 14th day of February,  
A. D. 1814.

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After leading a blameless life, and searching after the treasures of eternity, through the gospel of Christ, under the guidance of the Holy Spirit, I was, on the 15th day of April, A. D. 1862, riding on my spirited mare by the slope of the western range of mountains, near Hacker's cañon, in Salt Lake Valley, Utah, when snow began to fall in a marvelous manner. A cloud appeared in the north and became agitated, and speedily formed an enormous archway, spanning the entire valley.

On each side of this arch were massive pillars of light, constructed with fine skill, and folding doors studded with golden bolts. Beholding this heavenly appearance, I alighted from my horse, and allowed it to escape.

While meditating this scene, the eyes of my understanding were opened by the spirit of God, so as to understand the things of God as they were from eternity.

The folding doors were thrown back, and the highway to the eternal worlds was opened before me, and a voice strengthened me, saying: "Fear not, thou greatly beloved of the Lord, these are they that form a portion of the armies of heaven." Beyond the folding doors I saw a countless host of horses, and they who sat upon them had on breast-plates of fire, and diamonds, and helmets of precious stones, and out of the nostrils of the horses came fire and smoke, and their riders had large swords, and their faces were lightened as the sun.

As soon as the first of this host reached the archway, they halted and formed a double line, the horses facing each other, and up this line I saw into the first heaven, from earth, and



bear record of the same, God, the Eternal Father, standing on a throne of sapphire stone, and Christ seated at His right hand ; and those who had gained their celestial estate were giving adoration and praise in words unutterable. The joy, peace and happiness of this abode surpasseth all understanding in mortality.

And I heard other voices, saying : “ Oh, Lord, great and true, wilt Thou not at this time realize unto the inhabitants of the earth the names we have spoken in Thy name while we remained among them ? ” And it was said unto them : “ Wait, ye blessed of my Father, until he whom I have sent has shown and revealed all My counsels unto the heirs of salvation, and distributed My truths among them—the chosen ; and he that shall hearken unto him, and do My will, keeping my commandments, shall, in a day not distant, know My power and be partakers of My glory, and this to their joy. They shall occupy the places of the just, and into their hands shall be delivered all things pertaining to Christ and His interests upon the earth. These are they whom I, the Lord, will receive as friends, who shall understand the hidden things, the knowledge of which is for the Church of the Firstborn. These are they whose birthright brings them up priests and kings unto God, and the excellence of their glory can never be given to another. These are they that shall overcome and stand in their places legislating for Christ when the wicked are cut off. Blessed are they ; everyone’s reward is eternal lives in the mansion of his Father.”

And again, I heard another voice, while God, the Eternal Father, communed with Him that sat on His right hand, saying : “ Go, give him the appointment. Take other two witnesses.”

Thousands of glorious beings ministered unto Him that stood upon the throne, singing the honor and praise of Him who has received the everlasting covenant ; for the time is nigh when Christ shall take the government, and the wicked be no more known. And I saw three who had triumphed over hell

and the grave, descend from the first heaven, and pass as lightning down the line formed by the army of heaven, and passing the portal of the arch, the gates closed, and passed out of my sight, and I saw them no more.

While these heavenly beings approached, I heard a voice saying unto me : “ Now is the time come when your preparation must commence. Fear not, these that are coming shall tell you all things.” Then two came near, and I fell upon my face, hearing their words with joy, as they told me of things which are coming and the approaching destiny of the earth, declaring themselves to be Elias and Enoch, and owning me to be a co-worker with them. Laying their hands upon me, my understanding was quickened, and I perceived they were my friends and brethren ; and I covenanted with them there to all the counsels of God.

They brought and placed much business and government into my hands, commanding me to write it not; and lifting me up, I was transfigured before them, and Jesus of Nazareth stood by clothed with a white robe down to the feet. Across His breast was a golden circle, and He held the robe in plaits. His face was like the sun shining in his strength, and His feet were as a burning flame. He addressed me : “ All hail, thou son of the Highest ; ” and embracing me, he said : “ I am that was and is to come, and for Me and My Father must you act while you remain upon the earth. The restoring of all things connected with Adam’s race has now to take place. Prepare yourself ; for [you] are he, called and chosen from before the foundation of this earth, to bring to pass the purposes of My Father in this the evening of time. Be faithful and true to your trust, and help from heaven and its hosts shall be given in every time of need.”

And many other counsels received I there which I was commanded not to speak. Then making an appointment with me and some glorious beings to meet together on the mountain of the Lord, east from this place, to commence on the evening of the 25th day of August, 1862, and to continue until

the morning of the 27th, they each blessed me and withdrew from my sight.

With great watching, fasting and prayer, I spent the time until the 25th day of August, at four o'clock P. M., when I mounted the same white mare, and near the appointed place I alighted, and having fastened my horse to some brushwood, I began to ascend the mountain. Rock after rock was passed with feelings of heavenly joy, when away, far up, I saw a personage, and hastening on with increased strength, he advanced to meet me. Bowing his head, he said : "All hail, thou son of the Most High, and greatly beloved, to prepare thee am I sent." Then, giving me his hand, he said : "Come, and see," and leading off to a spring of water that forms a pool, he declared himself to be John the Revelator. He then led me into the water, and baptized me in the name of the Father, Son and Holy Ghost, under the fulness of the gospel. Said he : "I am the same that was banished on the Isle of Patmos." His whole appearance was heavenly ; a just man made perfect ; kind and loving in every action.

He declared he had waited long for this hour, and that it was part of his mission to remain on the earth to prepare me for this interview, and this according to the order of the priesthood. "And now," said he, "after this, in a short time, will I be at liberty to return to my home in the heavens. While I was with Bathulma, the prophet of God, who presides over the House of Israel in the North Country—a part of this earth that is detached, and is beyond the Polar Sea—an angel came to me from Jesus Christ, commanding me to meet Cainan" (the name I am known by in the heaven of my Father) "on the holy mountain where," said Jesus, "I sat with Mine apostles after my crucifixion. There you shall meet him, baptize him, anoint and ordain him, and confer upon him all your keys of priesthood, instructing him in all wisdom, knowledge and government you possess in your long experience upon the earth."

And great and marvelous are John's instructions unto me,



to be revealed in a day to come, the which I was commanded not to write until an appointed time. And now, after all that was given that John was commanded, behold, while John was praying unto the Father, a glorious light shone around, and a portion of the earth whereon we stood, together with ourselves, became translated, and there appeared Seth and Enos, who declared unto me their priesthood, birthright, authority, exaltation and glory, saying unto me: "Feel and handle us, for you are Cainan, and we three form a quorum to act for God upon the earth. We have finished our work in mortality, and sealed our testimony with our blood; therefore, upon you is laid the responsibility now to carry on the work of God connected with mortality. See ye to it. Be wise and prudent, and when your part is completed, we will see you again, and in our arms we will bear you to receive crowns of immortality and eternal lives. This is your birthright, beloved Cainan."

And many other revelations, counsels, degrees of government, with the knowledge of the use of the Urim and Thummim in its perfected state, missions, the angels to send, the records to come forth, the temples to build, the kings of the earth to be brought in, a place prepared to bind the influences of the evil one, the spirit and power of the endowments, power to bind and loose, the keys and authority of the sealing power, the particulars of which they commanded me not to reveal yet unto the children of men; particulars and principles of rods of power, robes of authority, crowns to whom legal to wear; and here is wisdom to be given unto them who will hearken in meekness, together with doctrine, principles, knowledge of eternal law, and these all for the obedient of the house of Israel; the diligent and wise shall understand, while they are locked against the wicked, given to exalt every faithful soul, until they, in this estate, shall see eye to eye, looking through the veil of covering.

And after many hours were spent, and all was prepared, Seth and Enos laid their hands upon my head, and declared me to be the first-born son of the third God in the last quorum

of heavens, even Cainan, then Melchisedec, now George Williams, and then conferred upon me all the keys of the holy priesthood that ever were given to mortal man, and all authority of the same; with powers to ordain, appoint, seal others, the keys of birthright, keys of discernment and detection, and every appendage necessary to put in motion and carry on the great gospel plan of saving, redeeming and exalting Adam's race, together with the planet on which they dwell; and with an oath I covenanted again to do those things required of me.

And after these things, I saw one coming down from heaven, standing upon a cloud, and a rainbow was above His head. His face was as the sun shining in his strength, and His ankles and feet were as pillars of fire. He declared Himself to be the Eternal Father, bearing witness to all things I had received for truth and verity, promising the services of Holy Ghosts to be given by seeking their attendance; and other words, the most important of which I was commanded again not to write or reveal yet; and thus I say no more at present. But let him that hath an ear for eternal things, hear what the spirit and Cainan saith.

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**Extract from "A Key to the Revelations of St. John"**  
**by Joseph Smith, the Prophet.**

**Ques.** When are the things to be accomplished which are written in the 9th chapter of Revelations?

**Ans.** They are to be accomplished after the opening of the seventh seal, before the coming of Christ.

**Ques.** What are we to understand by the little book that was eaten by John, as mentioned in the tenth chapter of Revelations?

**Ans.** We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come *and restore all things*.

**To a portion of the Twelve and scattered Disciples of  
the Seventh Angel, that were gathered at Weber, that  
have held fast to the holy principles there revealed.**

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UTAH TERRITORY, March, 1864.

*Beloved Brethren and Sisters :—*

I, a servant of the Lord, desire to show unto you a few things entrusted to me. With patience and watching, I have waited until now, that your faith might be tried, and your hope preserved. And they that have maintained their integrity, are now counted worthy to be co-workers with me in unfolding and revealing to those spirits that kept their first estate the fulness of the gospel and the further designs of our Father in heaven to transpire from time to time.

You that were gathered at Weber have the privilege to stand in your places, save one, and to be the first ministers in the glorious work. And here let me say, it is required of every one in his ministry to act with integrity and resolution, walking according to the pattern given, that he may not be moved out of his place.

No one can minister long, except his heart is pure, and his judgment sound, using these attributes in righteousness. Taking this stand, they claim lawfully the attention and guidance of the heavenly host. Strengthen your spirits by frequent prayer; this exercise is the life of your soul. Ask directly the thing needed, talking as to a friend, and your petitions are forwarded to Him who holds all power over us.

Be not tempted to stand forth in angry debate with any man. In so doing, you soil your dignity, and place yourselves on a level with fallen beings. Be jealous of your honor, remembering from whence ye came.



Do not placard the cities with the tidings you have to bear ; but rather seek out for opportunities of mildly getting the principles before the people. Have a diagram of the creations with you for reference. The teachings of the holy Joseph, at Weber, are the first to advance. His rise and birthright, his persecutions and death are, on all occasions, to be a portion.

Seek not to hold me up to your hearers at this time to create a curiosity to see me ; but rather speak of Joseph who ministered to you. I give these directions for your present guidance. I have no apologies to make for the way in which I come before you ; for I am not here to do my own will, and no man can receive me except the Father sends His holy spirit to break down the doubts and mistrusts enwoven with his mortality. Neither am I entrusted with supernatural power to show signs or wonders ; therefore, if there are any looking for such things from me, they can take no part in my ministry.

I would have sent you some further testimony ; but knowing the brethren at Soda Springs have communicated some, let it suffice for the present, and I will supply the rest as you are able to bear it. This is my counsel, unless particularly desired by any.       \*       \*       \*

It is the mind and will of the Lord Jesus Christ that the fulness of His gospel should begin to go forth to the inhabitants of the earth. Therefore, let His servant, John Parson, prepare himself, setting his house in order, that his consort and little ones may not suffer in his absence ; but, as a wise man, make arrangements for their safety in every way. Should this hinder his departure, it can be excused. Let him not start till this is accomplished ; then his burden will be light and his spirit free ; for it is not meet in this day of abundance that the family of a faithful minister of Christ should suffer and pine while he is laboring for the Lord. And if any faithful brother of the twelve can be spared from his family, let him journey along with him ; and if not one of the twelve, let a high priest whose resolves are firm to serve the Lord, take his departure with him ;       \*       \*       Brother John presiding ;

for into his hands I entrust this first mission, and I say unto the others, be careful to obey his counsels, and seek to uphold him with all your strength.

And, behold ! the tidings you bear are from the Lord, and for the salvation of all who receive them and endure their trials; and these are they who will be ordained priests and kings unto God, and the glory of our God shall shine in upon their understandings, and they shall pierce through into the store-houses of intelligence and knowledge that our Father has kept locked until this age, and shall bring from thence the truths of heaven—truths relating to this earth—truth from the mansions spoken of by the Lord Jesus Christ ; and this that the lawful heirs may stand in their places and begin to prepare for the thousand years of rest, called a millenium, in which will be brought to pass the restoration of the dead who are waiting with all anxiety for action from us.

Work with the knowledge you have, that others may be brought on a level with you ; and when this is exhausted, then will begin the pouring out of the spirit, till all the covenant people of God shall know Him from the least to the greatest ; for this is the promise.

These things I write in all sincerity and love for your comfort and encouragement, knowing well your pain and disappointment, your afflictions and sorrow, witnessing the barbarities perpetrated by your enemies, and the murder of the holy and exalted Joseph. I have mingled my mourning with yours, and have been sorely afflicted by the transgressions of many, that all might be free. But now wipe away your sorrow with me, and raise your spirits high, for we are the acknowledged of God in the courts of eternity.

Therefore, be clean, ye that bear the vessels of the Lord, and sin no more in word or deed. Put far away evil thoughts, forgiving one another their transgressions and follies, and prefer one another above all others, and you shall be blessed and forgiven of our Father in heaven.

Your mission is to the cities of California, beyond the Sierra Nevada Mountains ; and you are sent, as in the days of old, like sheep among wolves. Be harmless as that animal, but wise and wary, foreseeing the evil and escaping therefrom ; for some will seek to devour you ; of such be aware. Remember I have warned you. While others will lean upon you for salvation. The place that receives your testimony, there tarry, teaching the things you have received, baptizing according to the pattern at Weber, and ordain all to the priesthood of Aaron ; and if a high priest is there, he can be placed aright in due time.

When you leave those who will believe on your words, organize them, giving authority, that they may work in your absence. Visit them often ; but if not convenient, then write to them ; for, for want of water the plants die.

And a city or place that will not receive you, but utterly casts you out, with uplifted hand bear testimony of the same to our Father in heaven, and leave the residue with Him.

An invitation was sent you, inviting all to Soda Springs. The answer was satisfactory. A nucleus should be formed in that Territory, when wise men have sought out a good location ; but the Spring will perhaps be too far advanced this season, and your arrangements not congenial ; therefore, I give no counsel until I hear from you. \* \* \*

I desire my love and blessings to all the faithful of the left wing of the Great Eagle, or portion of the Church at Carson ; and in your next meeting, take the little children in your arms and bless them for me.

The Fifth Epistle of Cainan to the Church of Jesus Christ of the Saints of the Most High.

Yours faithfully,

CAINAN.



SALT LAKE CITY, October 3rd, 1864.

DEAR WADMAN :—

At length a few minutes have arrived which I will devote to answering a communication I received per favor of Brother Forscutt, signed Henry Harrison Wadman.

The purport of this letter resolves itself into this : Is Cainan sent legally by the Eternal Father to carry on the fulness of the everlasting gospel, or are we to look for another ? Were I in your presence, this question could be tested better, perhaps, to your understanding ; but as this is not the case, Dear Wadman, like many others, must feel, for the present, satisfied by a written word, using as much sound judgment, guided by the holy spirit of God, as he is in possession of, making it a matter of earnest, sensible prayer to Christ, his Savior and Friend.

FIRST of all, it is Cainan's birthright to hold the keys of the holy priesthood, and act with the same upon this earth in this period of God's work with the family of Adam ; and no other can hold this authority while Cainan is in mortality, according to eternal law.

SECONDLY. These keys and authority have been handed to Cainan by Seth and Enos. See Cainan's interviews, which are understood and known by a large majority of the Weber House, and will be public property when the Eternal commands it ; not yet.

THIRDLY. The plan of laying the fulness before the heirs of salvation in every land, is revealed to the same : the keys of birthright to guide the apostleship and high priesthood ; the organization of the lesser priesthood ; the duties of every officer, and where he belongs.

FOURTHLY. The plan of hunting out the heirs of salvation and high priests from the dens and caves, from the palaces and halls and seminaries of learning, where the fishers of Enos could not throw their nets ; gathering the same into holy assemblies to meet the heavenly armies : giving to Adam and

his children endowments to stand when Alpha appeareth with refining fire ; offering first a share in this ministry to the officers that were gathered at Weber, then to the high priests and brethren of Abel, as they are found.

FIFTHLY. Teaching faith in our God, who is the Eternal Father, and in His Son, born of Mary, a high priestess (her parentage and heaven are known ; I write it not now) ; repentance from all evil ; laying on hands ; ordination ; the estates of the faithful ; the rounds of eternity ; the geography of the heavens and earths ; the secrets of the Lord, kept hidden until this time ; purity of life, patience, virtue, holiness, what it is, and how to be a Saint of the Most High, the difference of this and a Latter-day Saint.

These are a few items I give to meet your understanding for this time ; but line upon line, as the workman in this ministry receives and prepares himself, until he shall become accomplished in all the graces and science of our Lord, the God of Israel, seeing eye to eye the messengers he sends, while the heavens, like a map, lie plain before him, felt and understood by mortality. And my cry is : Peace to all the heirs of salvation and high priests now upon the earth, save a few.

Prepare yourselves, and be ye ready to meet the things approaching this planet ; and with the wicked I have nothing to do, holding keys to avoid their power ; they are in the hands of those standing in celestial glory ; and blessed, and holy, and sanctified shall he be that is not offended in me ; while the wicked and opposer shall mingle with the thoughtless crowd, their former trials and sufferings not be had in remembrance ; but, like an instrument that is cracked, giving out uncertain sounds, until the ears they seek to tickle turneth away in disgust ; no delightful note, no truth, no light, the good spirit passed, and that forever.

I say in love, awake ! awake ! that this calamity come not upon any ; for the phial of darkness is being poured out, and will certainly smear those who prepare themselves for its contents.

Dear Wadman asks my opinion of men and things ; but my opinion cannot be written. I will say, however, watch the fruit ; for every tree is known by its fruit. If the tree brings forth good fruit, it is a good tree. The fruit should be truth light, wisdom, love, joy, satisfaction to the inner man. But if it is an evil tree, the fruit will be doubt, distrust, lust, darkness, revenge, blood, evil surmising, faults, love of self, studying to be some great one without a legal title ; of such beware.

Now, I think your enquiries answered, and it is my wish you show this letter to Brother John Parson, as he lives in your region, and if magnifying his calling, it would be out of order to interfere with his ministrations ; and tell him why I am writing to you individually, and, if he sees fit, he may read it to the saints.       \*     \*     \*

I would say, strive to be at peace. He that is for us, is not against us ; but he that worketh not with us, laboreth in vain, and is of the world, seeking the things that perish. Give my love and blessing to every faithful saint and well-wisher to the work of God in the fulness of the gospel under and in the ministering days of

Yours faithfully,

CAINAN.

As I have to be a pattern to all, I will say, I labor hard every working day, while the sweat rolls down, supporting my family with my own hands, keeping up a correspondence equal to the Secretary of State with persons in the nations who have my whereabouts, personally unknown to me, enquiring and inviting me to come. Waiting on our God and his holy messengers hourly for instructions. This is my joy. Isolated and little known in the neighborhood where the Lord has placed me, that His purposes may be carried out. He that wishes to be a co-worker in this ministry, go and do likewise for this present time, as near as you can, in the spirit of industry and liberty, and let no man have power to bring a railing accusa-



tion against you, except falsely ; then your joy shall increase, feeling yourself rising higher and nearer the associations of the holy and just.

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SALT LAKE CITY, November 27th, 1864.

MY DEAR SAINT JAMES AND SAINT JOHN :—

The day has at length arrived when I am permitted to converse by letter with you ; for I do nothing with the disciples of the House of Weber but by counsel. The faithful of that assembly are precious in the courts of eternity, but have to undergo an ordeal fitted to their state, trying their spirits, and as they bear one pressure, their condition is advanced, that the light and glory of the fulness may not dazzle and confound them ; and thus, line upon line will be given them until they are able to bear the full blaze of our Eternal Father's designs of redeeming Adam's race together with his glorious estate.

The high priesthood is the grand lever power to accomplish this, assisted by the legal heirs. Thus the necessity of a preparation, attending strictly to the things written by the servant of the Lord. Each one's organization shall improve to comprehend the celestial element, to move, to act in unison with celestial beings. Little things first, and those truthfully handled, increases confidence. Then trust that the servant of the Lord may gently open, as you go, the gates of knowledge, wisdom, government, truth, that have been shut from the foundation of all existence to be revealed in this present time.

What have I found in feeling among the exalted at Weber ? One-tenth of a key given belonging to the holy priesthood, with a request, has unveiled the spirit of some who had thought to adorn themselves with the holy Joseph's revealed principles and ministry, although a caution was given with this portion of a key. And, as it is written, I could mourn,

especially over one's condition who should have been a mighty minister to this generation ; but it is unlawful. To such, the things revealed by Jesus Christ, or the sons of Gods acting with Him throughout this universe, will be judged, scanned and condemned as folly, and attributed to the adversary. Thus has it been, and will be, until the saints of the Most High shall take and possess the kingdom for ever and ever. Then, where shall we find them ? In outer darkness, a planet the holy Joseph has omitted to place upon his diagram.

Rejoice not over the fall of any ; but rather sorrow, for the adversary has power, and will, giant-like, attack each one of you. Which of the servants of the Lord has not been received by "imposter," "fool ;" and why is it ? Because a portion of element emanating from the planet "outer darkness" reaches this earth, and those spirits love it better than light ; therefore, to them darkness is light, and light is darkness. I make this plain, that your understandings may have power to clear away the mist that has gathered around this principle in all ages and countries.

Be not afraid of opposers or persecution. It shall bring you joy. Practice righteousness and truth, that your accusers may be found false, and outside the city of the saints of the Most High.

Again, it has been said, "Cainan's sayings are learned and studious, not like the revelations of Jesus Christ." Cainan pretends to no worldly learning but such as he receives from Israel's God ; that is his life and joy. The way of expression may vary ; but all is drawn from the same fountain, and is light and truth, and is meat and drink to the lovers of truth : but distrust and doubt to all others ; and his words shall try every soul that heareth them as the fire trieth the gold, separating the dross.

And the day will come when, upon another part of this earth, the Lord's servant can stand, and having liberty, will say ; Come on ye great astronomers, soothsayers, ye refined theologians, ye emporers and kings, bring up your cherished sciences

and imaginations, with which you have seduced the heirs of salvation from their entrance on their Father's estate, to the God of Israel's quartz mill, and Cainan shall grind them to powder with that science by which all things are and were created and held in preservation through all the eternities.

The keys of the holy priesthood unlock these mighty truths and are handed down to the Lord's servant, and will be used, bringing to pass every necessary arrangement for this earth's entrance into celestial glory.

The temples will be reared to which Alpha will suddenly come as a refiner's fire. Malachi asks the question: "Who may abide His coming?" I answer: Those who are gathered in holy assemblies and instructed in celestial wisdom, gaining power over the fiery element, while the rest are as fuller's soap. I stop here, not wishing to relate the antagonistic scenes with the two powers until a future day.

You are, as yet, little children, seeking the toys of mortality, which, one by one, must drop from your affections, in the days of your preparation, as you progress to be co-workers with me. Furnish your minds with every principle revealed at Weber. Be an example of holiness to all. Live a holy life, and the spirit of God, which is all intelligence, shall attend upon you, instructing your spirits with knowledge of things as they exist. Seek that spirit by fasting some, and earnest prayer.

When you pray, say: Holy and righteous Father, who dwelleth in the first heaven, all glory to Thy name. Let Thy holy spirit shine in upon my understanding, that I may comprehend Thy will and do it while I remain upon the earth. Give me wisdom that I may be useful in teaching the heirs of salvation the same. Let my daily wants be supplied by righteous exertion and Thy mercy, which continueth forever. Forgive my imperfections, and help me to become perfect before Thee. Clothe me with light, that I may perform Thy designs upon the earth as the angels do who are in Thy presence. Let the adversary have no dominion over me; but assist me to escape every snare, that I may return to my home



in honor. For the kingdom, glory and power is Thine for ever and ever. \* \* \*

Let the opposers, whoever they are, have no place in your affections, or they will draw off the attendance of the heavenly host from you. I know your spirits, and have been pained to remain silent ; but it is wisdom, and your salvation. Now I hand you, who have my best wishes, the presiding charge at Nevada, over all the faithful saints of the Most High. Preach the fulness of the gospel in every opening. Be harmless, yet wise ; giving no advantage, but taking all. You need no other authority ; but, if faithful, I will give you keys of power to work with, being together all you can. The priesthood is for strength. Ordain to the Aronic priesthood first, and I will arrange the priesthood afterwards.

Let this epistle be an answer to all writing at present. My best love to all the faithful saints.

The Twelfth General Epistle of Cainan to the left wing at Nevada.

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SALT LAKE CITY, JULY 4th, 1865.

MY DEAR SAINTS JAMES AND JOHN :—

Your letter, expressing a unanimous feeling to conduct and act according to the requirements of the Lord from His holy priesthood, was a source of much satisfaction. Remember well, much is expected from a pillar in all buildings ; and as you are about to be placed in this position, see to it that the Master Architect has no need to have ready a prop or unsightly scaffold to vex the nice tracing of the ball and the line, as the building ascends in beauty and grandeur.

Your own minds, or spirits, I observe, are well arranged. Keep their harmony well adjusted, that every circumstance in advance of you may be met, rising from your conflicts a con-

querer, again to conquer. Fortified with the knowledge that this great finishing work embraces all the good of every science revealed, and to be revealed, from the lowly blade up to the first God of all !

In every department, the faithful minister of Christ has to feel himself at home. Yet, still it is line upon line, as the enemy's mantle is lifted from off mortality, unshadowing his plans of keeping from the sons and daughters of Adam, the legal heirs, the boundless love, mercy and equity of the Gods in eternity, to us down here. And when you undersand event a share of these principles or attributes, then will you comprehend we have an enemy indeed, who has dodged our forefathers from their nucleus to their expiring breath ; and what he has done unto them, he intends for us ; bringing out from his reserves hidden things, kept secret until the chosen ones appear.

At times, behind my plow or scythe, or on the mountains with my axe, providing for those around me (for these are favorable times), the body active and the spirit free, the mighty God of Israel will hold to my spirit's discernment His eternal purposes to be developed, at given distances, running on until the morning of this earth's exaltation into celestial order ; and overwhelmed with the magnificence and greatness, the wisdom required at every turn to attain the end of purposes devised in the counsels of the Gods ; the trust and fidelity reposed in and expected from the high and holy priesthood, causes me to tremble, getting no relief, until the whole mass of mortality's petted idolatries depart from the inward man. Then an entrance is opened to taste celestial life, doctrines and principles delegated, that govern all who have arrived to immortality, dispensing a fulness of joy.

This has often been uttered by classes of idolaters ; but its realities have never been felt or experienced until this time upon the earth. It was dimly seen by one who said : " Ear hath not heard, eye seen, nor mind conceived the things God hath laid by for those who love Him." I bear witness to the

truth of this, have proved it, existed in it ; its title can be no other than a fulness of joy. It belongs to the high and holy priesthood ; the sons and daughters of the same can walk up, and up, improving as they go, breaking through mortality's bounds, they enter into the holy borders, seeing eye to eye the acknowledged friends of Christ, while peals of rejoicing through the heavenly courts announce another mighty spirit has broken through. Welcome to our associations.

Dear saints, push away your sorrows ; what I experience, you shall taste ; following along as I unbar the strongholds, handing down the keys. If those of the Weber House knew their loss when they let slip their rights and titles to immortality's honors, making bankrupt their missions here, thereby manufacturing their own wailing and gnashing of teeth ! My own nature would continually weep over them, if it were lawful ; but it is not, and by this it is hidden from their understanding, and I am clear.

I have done my duty, calling aloud in love, showing the path as with a brilliant flame ; but they cry "fool," "imposter !" A proof beyond dispute that they confederate with the railers of Christ the Lord, Joseph the first and second, militant against the Captain of all, and the First Presidency of the last quorum of heavens.

Witness the enemy's triumphs. Beware ! for he has not done yet ; for from his reserves is to come his largest cannon to conquer you. I tell you before, that when you hear the roar, stand in holy places, harnessed in mail. The cock has scarcely crowed, and some were impatient at his delay, wishing for renown ; and some willing to sleep, for their eyes were heavy. Others looking around discovered a shady path leading off to pastures of promised delight, the end whereof is death to every honor.

These, all in this life, will be pushed out from the Father's house, the door shut, and they scattered among fierce people, regardless of their humanity, without a happiness to call their



own, subject to the commands of the wicked, their trials and sufferings remembered no more.

My love and blessings to all the faithful.

Fifteenth General Epistle to the Saints of the Most High at Nevada.

CAINAN.

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## CHAMBERS OF THE DEAD.

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FROM ST. ANN'S HILL RECORDS.

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And the earth was finished, and time was set to move with exact regularity, and the portion of years counted for her to run, and the forces of fire confined within her bowels applied to urge her onwards around the circle allotted to her in space. The Celestial Architect had laid the lines, and measured the orbit of her flight, never to change, or to come in contact with any ponderous element during her travels through mortality.

And near by the earth's side was set another small planet of perfect beauty, of order and quietude, revolving with the earth, but separate from her. This sweet resting-place was organized and set apart, and called the "Chambers of the Dead," where are preserved the bodies of the just.

Here lieth the bodies of Adam, of Eve, of Seth, of Enos, of Cainan, of Mahalaleel, Jared, Methuselah, and of all the just, including Noah up to his generation. Here lieth Elijah, and Moses, and Jesus, our dear Lord. Here our merciful God hid away Moses, and no man knew of his sepulchre until this day; the evil one disputed with Michael concerning his body, and was rebuked.

Here is a preserving power exerted over their repose. Here

they sleep, and wake not but by the voice or command of our merciful God, when required to deliver keys of the fulness of the gospel relating to their own ministry, and when accomplished, they are escorted back again. Their spirits are not detained here, but can come and enter, when commanded by our merciful God, afterwards ascending to inhabit their home in the Father's heaven.

These are they who can know no corruption, for no decay entereth where evil is shut out and findeth not a doorway.

These are they who shall hear the angel's trump in the morning of the first resurrection, and shall come forth clothed with power over the elements to do the work allotted them in the councils of the Gods, when elected before the foundations of this earth were laid.

These are they who shall come in the clouds of heaven with power and great glory, our dear Lord leading them. Their work is to prepare the earth to enter celestial glory.

These are they who died in their strength, though loaded with years; but their spirits have taken other mortal bodies in the ages of earth's existence, and these bodies have perished, because the parentage was become degenerated. But their first bodies are preserved in the Chambers of the Dead, and are animated by the voice and command of God, to be used for His purposes and the earth's salvation.

End of the Fifty-third Chapter.

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ASHBURY, ENGLAND, July 10th, 1874.

DEAR BROTHER JOHN, AND ALL THE FAITHFUL WHERE THIS  
WORD SHALL COME :—

Through favor of Brother George, yours of April 26th has found me.

It was a great pleasure, indeed, to see your impress on paper again, and to read of the good health of your family

and all around you, I suspect, in the land of Benito, where, I hope, grows in plenty, good things to sustain them; and may knowledge be given you, as given it has been heretofore, to command the necessaries, the luxuries, that give mortality a relish, and claim our desire to remain awhile with her.

As I trace you skipping through space without harm or hurt, yet loaded like a train, all safe delivered, and friends made ready, rejoicing to receive you, I am downright thankful for all this watchful care and preservation, knowing under what charge the merchandise of the fulness are and have been in passing from nation to nation. For if any miscarriage arises to their health, liberty or safety, mementoes come—the wail of inefficiency and insecurity of Cainan's ministry.

Which of the ministers of the fulness has taken harm from the nation or people he has visited? Even Almerian with Sister Hannah, debilitated and weak, crossed from the extreme west, over the deep, through England, France, Austria, Turkey, to Constantinople, and delivered to the Sultan a portion of the fulness revealed by Mahomet, or Ishmael, to Cainan. Even Grow, the despised of many, did this, and returned unscathed, through Jerusalem, Malta, England, Scotland, New York, Omaha, San Francisco; and somewhere here, in the camp of deceivers, our sister expired.

Has this work to be paid for? Our merciful God is just, paying His debts with celestial riches, as soon as He can hand them where the enemy cannot snatch them again. We must wait until the interest is due. Surely no man should be justified in demanding payment of his creditor before it is due. "And I will raise him up at the last day," says our dear Lord. Mark the expression. In what have we to hurry? Only patient duty; the rest is cared for by the power in advance of us.

Why should it tire the spirit within you—the enduring everlasting man—to hear reiterated the chance of his exaltation in the country ahead? The words, the statements and doctrines of our dear Lord, His apostles and prophets, have to be



reiterated for near six thousand years, and thankfully the common salvation-seekers receive them yet ; expounding, commenting, debating about them ; their doctors and divines expending their time, and their converts their treasure, to find out if Adam was really a clod, or if Eve only eat the apple ; if our merciful God has a body, and if the Father, the Son and Holy Ghost are one person, or three persons ; if our Lord meant what He said when He stated "The Father and I are one ;" if sins are forgiven by believing they are ; if the real body of my Friend can be eaten, and His blood drank every minute by turning to the east, or turning to the west, causing transubstantiation to take place ; or if a priestly prayer or assertion connected with money can deliver an unholy person, after mortality, from the place assigned him.

All this is listened to by emperors, and kings, and nobles, and vagrants, and theologians, and scholars, and rich, and poor, wherever the Christian comes, and they tire not. But if the Lord's servant is led to reiterate a duty, a doctrine, a revelation, a government to come, fatigue and impatience is manifest for a present exhibition of events, and proofs of a growing kingdom. This is natural, but not essentially correct.

The duties of the day are special cleanliness, thanksgiving, contentment, activity, that a share of mortality's blessings may abound, while health lasts ; doing good and thinking no evil ; imparting the features of the fulness according to our measure of knowledge, fortifying ourselves against error, loving the faithful, and in helping them to share our knowledge.

To know this is daily our road to excellence, if we prize that. For what are we after here, and why have we come ? That we may inherit eternal honors, if so be we are worthy ; or leave them to the race of others who are more worthy. For all must be allowed the trial here, or in paradise, before the glorious body is given us to inherit.

And why are ye willing to accept a less reward, when a greater is within your reach ? and why envy the numbers of

the fishers whose object is to catch that they may live ? And while they can kill and eat, they retain, declaring their object openly. Have not some of you escaped, now half allured, eyeing their net again ?

You have been given the keys of knowledge ; use them with faith, discreetly, and power will follow. In this bear me witness in your report from Nevada that gave us joy.

Where some locate that cannot be brought to see their lost reward, leave them, if, happily, they may find enjoyment in the state they have chosen. Now, success to some means numbers, good or evil. Once speak lightly of our merciful God's authority, chosen of Him ; and while acting with him, renders the speaker a defective instrument ; and have they not tried to stifle the voice of His servant, and their former convictions ? What shall we think of one building an expensive house, to pull down again, instead of beautifying and enjoying the labor it cost ? We have no time to waste in this way.

And why are ye sad unless your prayers and administrations are answered according to your measure of requirement ? Want of knowledge causes this. Drink at this spring, that ignorance may have no abiding place in your government. "I have many things to tell ;" says our dear Lord, but ye cannot bear them." Eighteen hundred and seventy years have passed since then. Can you bear some of these things now that my Friend left untold ? Because, whether you can bear them, or not, it is now the time to tell them.

## FROM A CHAPTER IN ST. ANN'S HILL RECORDS.

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And the Eternal Father, our merciful God, sat in grand council with His government; and the record of Adam's family in their first estate was called for and handed in by Adam and his government, and this is the Lamb's Book of Life; and judgment commenced with the heirs of salvation, to give unto everyone a righteous reward, or punishment for deeds done in the spiritual or first estate.

For a law of righteousness had been taught and preached unto them, in which was incorporated a knowledge of another life in mortality, in which they were to be born again of mortal parents, and clothed upon with a perishable body; and it was given them to understand that in this mortal estate there were joys, and happiness, and health, and connubial bliss, and parental felicity, and a knowledge of further perfection; and according to their birthright they should all ascend, in order, to their birth, or entrance into mortality; and that the first should lend themselves to become parents to those coming after them; and parents should experience a fulness of joy in their relationship by abiding that righteous law, as ordained by the Grand Council.

And there shall be riches, and honors, and dignities, and government; for all shall be governed by your brethren; and pleasant locations, and unpleasant locations, of heat and cold, and famine at times, for neglect, for chastisement. And those who have wrought righteousness, and kept the holy law in your first estate, shall be conducted by My angels to take up your bodies in the wombs, by which you shall be led into the reward merited, and be protected therein until a time when the merit shall expire by change of entering on your third



estates, or having received a full recompense for deeds done in the spirit ; after which no more can be received, for the place may be required for another ; but if punishment is merited, it shall be given. For in mortality, all the spirit's work in the first estate, must have settlement, in order that the mortal career may answer for mortal works alone. For in mortality another race shall commence, and everyone free again to earn the honors, the dignities, the government, and riches, and position of the third estate, when the mortal body is dispensed with, or lose by unrighteousness and guilt the great rewards in the third estate.

And for those who had been careless, and not valiant in good works, unbecoming children, and for those who had worked against a righteous law, and had taken pleasure therein, it was ordained that they should be threshed with punishment in mortality, and measures taken to purify the evil or unsound material, which such spirits had absorbed during their growth and career in their first estate.

For all were begotten and born in that estate by parents who gave spiritual element its first condensation, from which the spirit, or first of man, was brought into organization ; and these were judged to meet the punishments of mortality, and also to come according to their birthright, in order ; and the angels of our merciful God should conduct them to the body in the womb prepared for them, that they might be led into what they merited of labor, of pain, of degradation, of loss, of disappointment, of sorrow, of want, being over, working that others may enjoy, first in the ranks of war, in quarrels, strife ; and if they attempt to make their case better, or avoid their punishment until their debt is cancelled, there shall be places of strength where their brethren may force worse matters upon upon them. And, behold ! of these there are many, and their numbers vast, and the judgment is just. No alternative could be found to bring to them a future perfection, and this until all is paid that was merited. Then cometh a change to the third estate, or to receive some other reward.

The records declare that all the first estate career may be fully and righteously met, and mortality's works begin to count in equal degree to them for the rewards in the third estate. And, behold many will change places in the race for heavenly honors. The last may be first, and the first last. For before all have left their first estate to enter mortality, the Eternal Father will make known what is required to conduct the estate, or planet of Adam, through the great eternities.

And, behold ! it will be a perfect government of himself and his own sons and daughters, picked by exhibiting qualities of God-like magnanimity in them, made known to those in mortality, and those in paradise, that every son and daughter may be shown an equal share of impartiality by the Grand Council.

And many shall be exempt from knowing ought of mortality's rewards or punishments, because they were found worthy to escape, momentarily, or allotted a limited stay. These are they that merit the great reward of all, because in paradise there is nothing to show that they needed any trial of good or evil in mortal career. These are pure and spotless from the beginning,—the holy throng that needed no forgiveness or ministrations of others.

Your remarks concerning our dear sister, who has my sympathy, and admiration, and prayers, in bearing her trials ; and it is for those who can bear bear them, none else, as our dear Lord has shown. Be not ashamed or cast down because a prayer is not answered. Seek for knowledge ; for there is a cause, and my brethren of the priesthood should know it. For how can I tell you every item ; and what I have written is not esteemed or appealed to, but tiresome and forgotten by some who look for things they may hardly digest. \* \* Wisely handle the rough things given, and polish to your liking.

My love and blessing upon all the faithful.

Faithfully,

CAINAN.

LOUGHBOROUGH, ENGLAND, September 26, 1870.

TO THE SAINTS OF THE MOST HIGH IN THE REGION OF MONTANA, GREETING.

*Dearly Beloved :*

I am comforted in the report of many of you, because the life of the fulness of the everlasting gospel abideth in you ; for where this exists, the spirit is seeking to free itself from vanity and false notions, whether of the learned or of the unlearned, of the infidel or pretender, and has power to sort truth from the mass of confusion prevalent the earth over ; because they are ministered to by that spirit of truth that Jesus promised He would send ; yet He did not fix the time when He would send him.

Had he come to His disciples in the upper room, or even in that age, or had He been sent to Catholic or to any other, then they would have been informed of the things taught by the holy Joseph at Weber. But this great spirit first ministered officially to him while his followers were chained down to creeds and superstition, mixed with parts of the gospel.

As a proof of this, what did they know of more heavens than one ? This item still makes the learned stare, and is monstrous to them ; but they cannot confound it, and the more it is shown to them, the more are they perplexed and lost. What of the doctrine of the eternal priesthood existing in the heavens, after the order of Melchisedek, our Lord the junior of eternal birthright ? Also of the heirs of salvation, and never-to-be heirs of salvation ; or the order of the resurrection through a celestial parentage ; or of the Gods of eternity and their order ; of this earth's ascent into celestial glory, prepared a heaven for Adam and his worthy children ; of the descent of the New Jerusalem, built by the Eternal Father's family in the first heaven from us, for Adam's throne and capital city ?



But it would fail me to enumerate the many glorious principles that come to us, revealed by this great spirit of truth, that was and is to lead into all truth ; not on a sudden, for then our minds would be overwhelmed ; but to lead by littles, here a little, and there a little, line upon line and precept upon precept, that the lovers of truth may be furnished to take action hereafter in the grand councils of heavenly legislators. Not novices to learn the first rudiments there. Not as those who run for a season and tire, suffering their poor spirits to contract and close up in a shell, shut in, and calcined with doubts, and fears, and slanders of the Lord's chosen servants. For how can the spirit of truth find pleasure in such characters ? Have I not labored for their exaltation, and they would not ? Have I not sacrificed the dearest ties we know of in mortality ? Pretenders do not this. Have I not faced a benighted, yet worldly-learned, universe, at the peril of every worldly thing, never fearing or dreading to meet the fiercest of Satan's crew ? always too happy for the chance to demolish their tottering systems, which they have been ages in building, scattering them in ruins with the hammer of the Almighty, seeking thereby to dot the nations over with those who inherited truth from their first estate.

These are they to help lay the foundation of the ruling kingdom, and witness the temple laid out, and the corner stone laid. In the archives of this temple will be written the names of every faithful co-worker with me, gaining unto themselves thrones, principalities and powers. There will also be written the names of every unfaithful disciple, to inherit dishonor and servitude ; for the heirs must be saved from utter perdition and annihilation by fire.

For in the regeneration, there are degrees of honor, of position, of distinction, that all the heirs of salvation may prove their worthiness, and be rewarded according to their works in mortality. Here the noble and the base are compelled, even against their wills, to show their qualities, because great trust and responsibility must, of necessity, be handed out in con-

ducting this planet on to eternal perfection, and if unfaithfulness, rebellion, unrighteousness, is the mark with any in this mortality, how could an all-wise government place them in any but a degraded position where their inferior spirits could do no harm, or endanger the safety of the work of the Lord of Hosts in bringing Adam's grand estate in celestial association with all glorified worlds. Here these characters can only injure themselves, and those like them, or who associate with them ; but were they entrusted with eternal matters of business in the heavenly government, how awful the consequences to all of Adam's family, as well as to the Lord Jesus Christ, to the apostles and prophets who have helped him to redeem it. Therefore a heavy guard of angels is kept to watch against such a catastrophe ; and when a saint of the Most High is found encouraging, and conniving, and associating with the enemy, in thought or action, their portion of light and intelligence is cut off, that the enemy may not gain a point of advantage through him, and the light, which they once had, turns to darkness. Behold, how great is that darkness ! And unless he repents, and that speedily, he takes rank with those appointed to serve in the lowest seats of the mansions throughout all duration.

I make this clear that no spirit may rise up in that day, when the account is closed, and say to me : " Why did not Cainan tell me of these things, that I might have gained an honorable seat in my father Adam's government ? " and thus seek to bring me into judgment. All ye faithful are my witnesses that I have explained it unto all. The power is not delegated unto me to give faith unto anyone ; this is gained by yielding to the good, and departing from the evil, and is a gift of the Lord Jesus Christ to the worthy.

Now, you faithful ones, cannot you feel this great spirit of truth dealing with your spirits, prompting you to good works, to make you acceptable to God, then breaking in upon your understanding, showing things new and old, a treasure of truth here, and another there, actually reasoning with you,

showing things to come, thus leading into all truth ; for without this spirit our minds become stagnant on spiritual matters, like those who can only look back to the prophets and apostles for light, forgetting all things are upward and onward toward perfection. But he that has to look back for light and knowledge, shows he is not advancing with the spirit of truth ; for he brings for our instruction things never before revealed, not disagreeing with, but confirming, the covenants of the fathers.

By this ye shall measure all Satan's designs in introducing doctrines not from the Lord. Jesus knew all things relating to the exaltation of this earth ; but He revealed only up to certain times ; "therefore," He said, "I have many things to say unto you, but you cannot hear them yet." But now cometh the Comforter to lead into all truth the Church of the Firstborn, or saints of the Most High, because firstborn sons are here to guide it, and to gather a government to conduct into and throughout eternity.

This also is more than this generation can bear, as yet. They fly back to see if the apostles spoke of it, forgetting that our Lord told even them that they could not bear it. How could they write it, if it was purposely kept from them by their Master ? This truth once received and understood by you, your minds become conditioned to contemplate the events connected therewith, and to receive the ministrations of the spirit of truth, which gives joy and satisfaction, as He unfolds the pages of eternal principles for you to read.

One hour with Him increases intelligence and wisdom, more than Holy Writ of ancient date can do, because this knowledge is not written there. The Almighty has not loaned, only to a very small extent, His treasures of heavenly education to Adam's children in days when mortality was in its infancy.

But you may now look for angel lessons ; for the knowledge they possess must be given to us, that we may take action with them, as we are being led into all truth, and shown things to come. No man receiveth of this spirit, whether in his field, upon the mountain, or in his house, without an insight and



impressions of celestial light and life. Strive to retain the knowledge conveyed in these precious visits, not forgetting, but treasuring up, more and more, the gems that maketh wise and helpeth us to obtain the great salvation ; for it should be observed that there is the great and the common salvation.

And withal cultivate kindness and love in your holy assembly. Let no root of bitterness creep in to mar your peace. Let my young friends meet together, and speak often to one another on the loveliness of heavenly light, knowing that by prayer and holy thought in youth, they bring to bear a double guard against the power of the destroyer, until their latest day. Far better be it that their conversations be directed on matters leading to life eternal, doing so cheerfully and happily, than directing their minds to frivolities in which is no profit. I would not miss a word of counsel unto them. By faithfulness they will see the many promises fulfilled, which were spoken by the Lord's servants, to their fathers and mothers, and they will then understand the sore travail endured for themselves and their children in order that their children may become the first-fruits unto God in His great work of the latter day. By their parents' faithfulness, the good things of the Almighty come upon them.

Let the high and holy priesthood be valiant, trampling under their feet the disheartening remarks of the wicked, and of those who have forsaken the good way, choosing the filthy conversations of wicked men rather than the high and holy things emanating from the Eternal Father. This they do, because their hope is cut off, having fainted in the day of trial, treating the reward of a righteous crown as unworthy their striving for. But a day of fear and trembling, as a whirlwind, is at hand, and the door of repentance too difficult to open. Some have found this out already ; for if they wish to repent, the evil one doth hinder them. \* \* \* \*

My love and blessing be and abide with all the faithful, and my compassion and sorrow for the unfaithful.

CAINAN.

LOUGHBOROUGH, ENGLAND, November 8th, 1871.

TO THE SAINTS OF THE MOST HIGH IN THE RE-  
GION OF MONTANA, GREETING.

*Dearly Beloved :*

With grateful feelings I first acknowledge the safe arrival of your favor \* \* which shall be used for the onward progress of the great work in which we are engaged. It arrived at a time of much necessity, and made me rejoice to know that the Lord can deliver in whatever way He pleases, working in the hearts of His children and servants. Thank you, my brethren.

At your request, I send the second chapter of the first beginning of all existence. Read it with an understanding heart, remembering that we had only the record beginning with this earth's mortal career ; not with its spiritual estate, which was anterior to its mortality. And from time to time I intend to forward portions of the records, wishing you to establish yourself and the holy priesthood acting with you, in the wide expanse opening up to us contained therein.

For it was written in Cainan's early ministry that the Lord would reveal from the lowly blade of grass to the first God of all. This generation requires proof for doctrine from the Bible that more revelation will come. I will here give a little information on this point. The Savior said to His apostles : " I have many things to tell you, but you cannot bear them yet." Again : " When he, the spirit of truth, is come, he shall lead you into all truth." Showing that Jesus himself only revealed a part of truth. But if all truth is to be revealed, then our knowledge has to extend from everlasting to everlasting, even to the first creation, and the first God, and to enter into His works, and the manner of them, in order that we may take part with Him as officers of His government.

We see this little planet working in order and perfection, with its seasons and changes in mortality : Adam's family

upon it, passing through their second estate on trial; and nearly all are willing to ascribe these wonderful labors to an Almighty God! True, it is carried out by His commands, but not by His personal attendance, but by agencies and ministers who, through faithfulness in eternities gone, are entrusted with wisdom and knowledge, having learned in the Almighty's school the operations of element intelligence, force and power, portions of which they also command in His name, and these elements obey by His decree. The elements of wine, bread, and fish, obeyed our blessed Lord, and formed themselves into their proper qualities and conditions, in the feeding of five thousand souls; so, also, did the elements of insect, and reptiles, and blood, obey the commands of Moses, under the Lord's decree, when the plagues descended upon the Egyptians. All this was in mortality. How much greater, then, in the higher abodes of celestial life!

The high and holy priesthood will understand, through Seth, that their celestial bodies are laid aside in the court of Jehovah until their return from mortality; therefore, with them is retained the celestial qualities of knowledge and wisdom they inherited on former missions, and here in mortality their spirits start again on an equality with the heirs of salvation, to receive additional experience in knowledge and faithfulness, adding to their stock formerly acquired, to be retained in their progress through eternity to become Gods.

Thus has every God attained to His throne of perfection and power, except the first quorum of one hundred and forty-four thousand; experience furnishing each one with every attribute for the exalted position earned, and consequently possessed with honor. How diligent should every high priest be to brighten and furnish himself with every grace during his little stay down here. Those who are appointed to preside are placed in a most favorable position to understand the propensities and natures of the spirits of men and women, especially of their brethren and sisters.

Let them, therefore, cultivate rule and authority, in wisdom,



forbearance, love, patience, long-suffering,—not rashly, but scientifically, foreseeing the end from the beginning of every action, that they may be accounted workmen in the great, general, eternal government of God's saviors, angels, apostles, prophets, and men. This office and responsibility, dear brother James, has fallen to you for your future and present glory. Improve it in every way in your power. You have done well; but if you see you have missed it in any part, take breath, and consider to mind the place the next time, and thus make your government excellent to look back upon, having the satisfaction to say: "Of all that was given in my charge, I have lost none, except the sons of perdition." How glorious is such a servant in the kingdom of our God! You always have my confidence, support and love.

It is a great cause of sorrow and grief to me that the misunderstanding between ——— still continues, and seems past your power to heal. I must advise patience with him, the same as we desire and have the patience of our merciful God extended to us. What more can I do in the case? I would it were otherwise. His spirit must be suffering loss by absenting himself from your assembly. How discouraging to the new comers who, in the joy and hope of spiritual comfort, have come up to your midst, expecting peace and good will! Is not this like the ignorant world who knows not, neither can they understand, the things of eternal law?

We ought, more and more, to assimilate ourselves to the upper government. With them there is no jar. If it were so, how frightful the consequences! We have to come to this sooner or later; the sooner, the easier for us, and the better for all the Church. By this spirit of independence and pride, the Weber House has been broken, to their loss and dispersion. We are none of us independent; myself considered, being the most dependent of all. I feel it daily, and lean upon our God for everything from day to day for my own protection and support, for the preservation of my family, and, as you know, often, and indeed, always, on my brethren and sisters. If I

could once begin to feel pride of spirit and independence, then would the Lord have no further use for me, and my labor would not merit the crown I seek. "Learn of me," says our Lord, "for I am meek and lowly;" and, truly, this is the nearest cut to excellence and exaltation. Try it, my brethren and sisters, and prove this valuable truth. \* \* \*

My love, and blessing, and peace be upon you and all the faithful.

Faithfully,

CAINAN.

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SALT LAKE CITY, August 29th, 1868.

MY DEAR BRETHREN AND SISTERS :—

Your last comforting letter should have been answered sooner; but we have been kept in suspense regarding the departure of the hunters for Europe. It is not meet that our word should be delayed from you longer, yet rather would I were with you to speak it.

Since this is not the case, I would first remind you to be instant in meditation on the teachings given at Weber. This will always lift the mind from cares, vexations and trials that are attendant on us through this mortality. Contemplation on eternal things, as revealed by the servants of God in all ages, is for this end, bringing us in communion with our interests there; and forget not the teachings and doctrines written from time to time by the Lord's servant since that day. If you will do this, you shall feel refreshed along your pilgrimage here.

Let your little ones have the advantage of hearing the principles of truth as they are revealed, that their young minds may not be tied and bound down to the dead letter alone; and keep up in your assembly a lively spirit, affectionate, preferring one another; for you hold the gate leading to eternal happiness in an exalted estate.

I know that when a word comes from Cainan, it will be expected to contain an additional light, and more truth than

before ; for our God is a revealer, and the treasures of knowledge are exhaustless with Him. When the holy Joseph told you all that the Lord gave him in that day, His storehouse of good things was still overflowing ; and thus I find it infinite and boundless. But this storehouse is guarded. Not everyone that cries " Lord, Lord," is admitted to partake of the things of God relating to the fulness of His Son. But the gospel has been dispensed in parts, that everyone may partake of that part for which he is eligible, to carry out, or to fit him for his merited position in eternity. Thus, you see the numerous sects declaring for that part they embrace, and this principle binds Adam's posterity into religious bodies under different organizations.

Among Christians, some are for the Pope, some for Luther, or Calvin, or Wesley, and so on down, even to the lowest of all. And as all white faces are Eve's posterity, begotten of her in the first estate, so in her posterity will all the nations be blessed, or brought to celestial glory, either in honor or devoid of honor, according as they are worthy, and all are worthy of salvation who kept their first estate ; for their names are recorded in the Lamb's Book of Life, and consequently must be redeemed or saved, from the days of righteous Abel to the last spirit that will enter this mortality.

Those who kept their first estate will be enrolled into some faith ; for all is recorded, and the faith they profess will determine to what party or section of the earth, when glorified, they belong. For not one will be forced to believe this or that ; it is free agency still.

The ministers of every sect labor to bring into and build up their particular sect by the way they explain the gospel, and each of them teaches his method for his converts to be saved in eternity. No minister can go any further than this ; neither do any attempt to do so. Therefore, all their labors are directed to saving their particular sect ; just barely saving them from perdition or utter annihilation. But this, my brethren and sisters, you shall see is not enough to complete the perfection of the race or the planet in its glorified state.



For, at this time, I am permitted to reveal unto you another secret the Lord has kept hidden from all men, in all ages. In this age comes Cainan with other keys of the holy priesthood. (See Interviews.) Cainan's mission is to prepare a race, a church, a holy assembly of kings, rulers, governors, to form congresses to rule, to govern all these different bodies of religionists in eternity, when Adam shall be exalted, and become the Eternal Father, having charge of the next mortality. If this were left undone, Adam's posterity would be saved without a government to help him rule, and consequently all would be confusion, like it is here. Adam will have his seat and throne, which will be the New Jerusalem that will come down from the first heaven from us, and be located upon the center of this earth; and every sect will have a section of the planet allotted to them, and over them will be placed a king and a congress to rule them in righteousness, holding their offices and authority from Adam, their Father.

These officers will be the saints of the Most High, whom the hunters will find among the white-faced nations. After they are found, they will build temples in the nations where they are found. In these temples will be apartments wherein each faithful saint will receive his education from the angels of God, to fit and prepare him in the laws of eternal government, receiving their ordination and anointing under the hands of the high and holy priesthood, and be appointed to the section of the planet where they are to rule, in unison with Adam, throughout eternity.

This Church will also be called the "Church of the First-born," the holiest of all, because it receives, and will receive, the greatest and most holy principles to be revealed to mankind. Thrones and dominions will be given unto them; the saints of the Most High extending throughout all duration. Why am I called to introduce this order of things? Because my birthright entitles me to it, and not because of any special merit on my part; for I am only a servant to Jehovah in this mortality, and those who bear a part with me in this ministry,

if faithful, and belong to the high priesthood after the order of Melchisedek, will be rewarded with another eternal life in the heaven of their Father, which is another state of existence in a higher degree of glory than what they before enjoyed, and also be entitled to one of \* \* in that exalted estate, with which to help people their planet when their turn comes to be a God. But if they are unfaithful, they must pay a ransom in outer darkness, like unto David of old. And those who bear a part with me in this ministry, who are heirs of salvation, or Adam's faithful children, will be appointed, and ordained, and set apart to be a king, or queen, or member of the ruling congress, throughout eternity, and be sealed by the powers of heaven to this office. But if unfaithful, they will be saved, as by fire, to inherit a low estate upon some one section of the sectarian body ; for nothing can be lost that kept the first estate. The rest are fallen spirits who, after becoming devils, and being tormented in the next mortality, must be dissolved in eternal burnings, their atoms returning to crude element.

Dear brethren and sisters, meditate upon these things, that you may be wise in your mortal days, and secure the greatest reward. See well the stumbling stones over which many of the Weber House have fallen. For I can do no more for you than instruct and warn ; the rest is with yourselves. The hellish spirits will seduce you if they can ; for that is their business. Keep your faith ; for without it, it is impossible to please God, or His angels, or His laboring servants here.

My peace I give you ; my blessing I offer for your acceptance. My love you have at all times. Be at peace with one another, and write me in return, as soon as you can,—all that feel disposed. Let the sisters carry out my former counsel to them. Let all read this Epistle until you fully comprehend the things written.

I am faithfully yours,

CAINAN.

## EXTRACT FROM A LETTER

DATED LONDON, MARCH 26TH, 1879.

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Abraham was a subject under consideration in your Court meeting. Abraham had given Mahomet, or Ishmael, a part of the earth over which he will reign as king with an organized government; but it will be under the great eternal government, whose head and center John calls the "New Jerusalem." Adam, the father, will preside over the great eternal government of this earth, in power, and with him those for whom it is preparing. It is not mine to point more distinctly.

Abraham is one of the many kings of the earth who will have to bring up, once a year, or at stated times, their honor and glory to the head center city, the first seat of government or New Jerusalem. The honor and glory will represent the choice, precious things from Abraham's part of the earth, together with the loyalty, obedience, worship, adoration; himself being admitted into the holy city through the gates of pearl, to walk the golden floor, to be entertained by Adam in his tenth estate, and receive crowns of eternal life. In like manner, as with Abraham, sat all others appointed kings; for no part of the planet will be without its representative king or ruler.

The travel of these hosts will be over the elements that shall bear them up at the will of the individual. But let not this time be confounded in your minds with more immediate events. For these things will not occur until the "sides of the north," become glorious with cities, and the tribes of the north, from the land of Azareth, shall come to help build the City of the Great King. For they shall come. The Lord of Hosts will break down the barriers of ice, and a road will open up in one night for their deliverance. As sand for multitude shall



they be ; their land moving with them—the same that was detached for their salvation—will also be restored to complete the broken globe. Their prophet, the Lord's choice, shall lead them, and their land shall strike the American continent in the north, and the two shall be married. Their armies coming first will bear down all opposition, and overleap the American continent in time.

The tribes will keep distinct, having their conveniences, their women and children. They will ask no favors of the sisterhood here ; for their system of providing we have never learned. They will gaze and wonder at our ignorance ; for all our boasted refinement and civilization will appear as foolishness to them. Our dear Lord has been their teacher, and the holy angels. They have never had any impure principles among them ; no false teacher or doctrines could reach them ; neither could Satan, nor any of his host, bridge over the chasm between us and them, by which to enter with their seductions and evil.

They are white ; they are large, and they are mortal. They speak one language, and their intelligence is vastly superior to ours. We shall feel to bend in their presence, desiring to be taught by them. The sentence " By the sweat of thy brow shalt thou eat thy bread," has not clung to them ; for, like our dear Lord, they take the elements of grain and fruit and condense them otherwise than through the steam and flour, as is permitted to us. So also with their clothing. Having written thus much, the theme and light of the subject has withdrawn from me.

## EXTRACT OF LETTER

DATED ENGLAND, AUGUST 31ST, 1874.

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Many are looking all the time for some new thing, some new doctrine, or new prophet. Verily, they may look, but in vain ; for a new servant of the Lord, outside of the line of the high and holy priesthood, viz., Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah. Each in his time, and in his order, must come to minister the things in trust with him especially ; each bringing keys of power and knowledge to be delivered in his time of mortality. Not one will do the other's work, or deny the other's doings.

All these will come in their time appointed, and do the will of our merciful God ; not their own will ; and each will receive the keys of him who had gone before. Neither will take his ministry until called, as was Moses, or Seth, or Joseph, or Cainan. The Lord of Hosts will do this, not man, by man thinking that the Holy Spirit has called him ; for the Holy Spirit interferes not with Jehovah's special business.

The Holy Spirit's office is to enlighten and instruct,—a bearer of peace and glad tidings,—and not to choose an archangel, an apostle, or prophet for our merciful God, in charge of this earth. For each of these seven presidents enter into covenant by oath in the courts of Jehovah, before leaving to take up his mortal body to perform and do His will on mortal earth, whatever that may cost. And after his visitation comes in mortality, his spirit is quickened to remember his life and covenant in the estates from which he has come, in the vast dominions of the first God of all.

Thus Jesus, our dear Lord, He being of the same order as the seven, could say : “ Father, glorify thou me with that glory I had with thee before the world was.” His memory, at that instant, was quickened to run through the vast eter-

nities to his former estates and friends in celestial life. Seeing these things are so, is it likely, or what mind so feeble as to believe that our just and merciful God, in whose charge is every thing relating to mortal earth, sun and planets, as to believe that He, the Eternal Father, would step aside from His high dignity and covenants to pick up any chance mortal that comes first, and intrust him in his ignorance and sin to carry out His holy laws, receive His holy and perfect word, dispatch an holy angel with important principles, and make a friend of sinner and speculator, like some who have shown themselves of the Weber House, and elsewhere. I leave this for your reflection and meditation.

CAINAN.

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## ANSWERS OF CAINAN TO QUESTIONS PROPOUNDED.

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1st. The bodies of Adam and Eve were celestial. Having passed through eight estates, they became entitled to own this earth. But by breaking the law given, and tasting the forbidden fruit, which was mortal, they also became mortal, and death gained power over them. Adam fell that man might be. If he had not eaten of the fruit, Eve would have died, and Adam would have been left alone. Rather than this should be, he fell knowingly. Neither could taste the forbidden fruit without falling from their celestial estate.

2nd. In the first estate all are born spirits, of parents who are spirits. As it is written : God is a spirit, and our worship of Him must be with our spirits, not with the body. In paradise, or hades, the spirit is freed from the body, and awaits another birth, still going on to perfection, inhabiting higher intelligence which pervades that planet, paradise. It is beyond the evil powers ; therefore, there is nothing to hinder a perfect



preparation to receive a body through celestial parentage. This commences the resurrection of the just. They obtain this title of becoming so in their long preparation in paradise. They do not reach such excellent dignity in mortality, as to become just.

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Again, you ask me : Shall a brother or sister, themselves, or their children, make mirth by music or dancing, or singing vain and immodest songs, in a spirit of vanity, with those who are outside of the covenant ?

I answer, no ; not if they will listen to my counsel ; but will withdraw themselves, if they value their eternal interest. For such things must bring, sooner or later, pain and hindrance to themselves and bitterness to their brethren. I entirely disapprove this way of seeking the great salvation, and hope every parent will join me in frowning it down. The faithful children of the saints of the Most High are, of all I know on earth, the most precious, and I constantly remind the holy angels of our merciful God to use their utmost diligence to save them from contamination.

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With regard to the pyramids in Egypt : There will be wise men attracted there to explore, calculate, measure, to find what is the meaning of these extraordinary relics. Jeremiah speaking, as Isaiah also, knew the Lord of Hosts had a design in these great wonders, and the explorers will be helped to bring these hidden mysteries to light, if they are doing it for an honest, holy purpose to benefit mankind, and not with a view of money making. For every feature of the structure represents a heavenly order, and may be called a pure language ; not by figure or by writing, as we represent things. It is written that the Lord will turn unto the inhabitants of the earth a pure language by which a small sign, or movement, may represent volumes of our written words. Its height, its circumference, its depth, its inner chambers, the space occupied by it, all represent Jehovah's purposes, from Adam to the millenium,

and even further, as far as I know. There they stand as witnesses, and are called "the mighty wonders of Egypt." And although the Children of Israel built some of these pyramids in slavery and oppression, the Lord of Hosts claimed their labors as a standing memorial of His guardianship over them. He delivered them, and drowned their oppressors, as the record tells us. But the Egyptians knew not what a wonderful memorial Jehovah's chosen had left behind them; and now, before our dear Lord's second coming, professors and wise men desire to look into the meaning of these grand structures; and I have no doubt others will be found buried in the sand.

These explanations have been given me as fast as my scribe could write them. Amen and Amen.

England, December 27, 1881.

I take pleasure in yielding to your inquiries concerning the twelfth chapter of John's Revelations. In an early epistle I drew the attention of the Weber House to the same writing of my friend John, and now to you, as then to them. I wish you to read it with an understanding heart, and apply the meaning to the Church at Weber; Joseph as the man-child, and the authority at Salt Lake in opposition. John introduces some portions of far-off circumstances, which is common with the old servants of our merciful God. You will understand the two wings of the great eagle given to the woman, and her location in the wilderness. But now for the interesting "Time, times, and half a time," which evidently was put as a bar against any diviner, leaving a lock upon it. It would be easy to multiply a given time, and add a half to suit a designing person. But still the lock is there. What is intended to be locked must not be forced or forged. Whatever pretender tries it, will surely trip up. Read and see if John states that the woman, or Church, is to be gathered back to that murderous spot, and there to meet the man-child that was caught up. Nothing of the sort.





